

THE  
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Constitution of the Visible Church of Christ considered, under the Heads of Authority and Inspiration of Scripture ; Creeds (Tradition) ; Articles of Religion ; Heresy and Schism ; State-Alliance, Preaching, and National Education ; in Eight Discourses, preached before the University of Cambridge, in the year 1838, at the Lecture founded by the Rev. JOHN HULSE. By the Rev. RICHARD PARKINSON, B.D. of St. John's College, Cambridge, and Fellow of Christ's College, in Manchester.* London: Parker. Cambridge: Deighton. Oxford: Parker. Manchester: Bancks & Co. 1839. 8vo. Pp. xxxvi. 260.

(Continued from Vol. XXI. page 646.)

IN our former notices of these Lectures, we have established the plenary sufficiency of Scripture as an authoritative and inspired rule of faith, and are therefore fully prepared to give our assent to the Sixth Article of our Church. But no sooner have we done this, than it at once occurs to us that there are some symbols of faith or creeds of which we have as yet made no mention ; for our Church does not content herself with asserting the fact, that holy Scripture contains all that it is necessary for man to know and practise ; but she speaks of some particular faith, of which no opinions may form part unless they have the sanction of inspiration. Now, in this article on the Sufficiency of holy Scripture, we find an explicit authority for our assertion, that the Church of England defers to catholic consent. Had she taken no holier and more reverential view of the word of life than those modern opinionists, who treat a revelation of God as if it were a mere fund of speculation, a collection of amusing bubbles, whose beauty is derived from the varying brilliancy of the sun of their own imagination,—had our Church treated Scripture as do the sectaries, then we should have had no allusion to articles of *THE faith*. But since she has alluded to some collection of truths,

as "*the faith*," it is the clear duty of her sons to seek out her meaning in this matter, in order that their opinions may be founded on the same model as the decisions of their holy mother. If, then, we go to the Eighth of our Thirty-nine Articles, we shall find that we are called upon to accept the three creeds, the Apostles', the Nicene, and that commonly known as that of St. Athanasius, as compendiums to be *thoroughly believed*. And the reason of our receiving them is alleged to be, that they can be proved by most certain warrants of holy Scripture. Here, then, we have at once a clue to the faith alluded to in the Sixth Article. It is clear that our Church considers catholic truth to be embodied, in all essential particulars, in these three creeds, which have the sanction of universal Christendom. We are hence led, as it were, to inquire wherefore creeds should have such paramount authority in determining the sense of Scripture, and whence they arose.

Here let us consider the early history of Christianity. In its beginning, its heralds had to set forth on a journey of opposition, of uncompromising opposition to all existing modes of religion. The difference between the teachers of Christianity and the professors of all the systems already in vogue, was one entirely fundamental. The principles on which each proceeded were essentially different: they had no point of contact, if we may so speak; but, at their very starting-place, diverged as to the paths by which they sought to engage the attention of mankind. Belief in the Godhead and infallibility, the exclusive divinity, moreover, of the Founder of Christianity, was the point for which its early teachers stipulated. Consequently, the one word that embodied all their message was, "*BELIEVE*;" and it was, therefore, to a *faith* that they were converted—into a belief that they were baptized. A faith of what description?—a belief in whom? A faith in a supreme Leader, a belief in the Lord Jesus Christ. But then, a belief in him of a peculiar kind,—a belief in him as the Son of God, as the Son, moreover, coequal with the Father, and a third Person; the three in office, being but *ONE* in Godhead. And all this was embodied in the form of baptism,—the words used to signify the initiation of the new convert into the privileges of the religious system he had embraced; for the convert was baptized into the *name* of the Father, and the Son, and the Holy Ghost; into the name, acknowledging by such fact the separate divinity of each of the persons enumerated; still into the name, not *names*, showing that the three were but one. In the earliest age of Christianity, this one and simple form was creed enough; but by degrees deceivers crept in. Not only was this simple creed insufficient to fence from rude assault the sacred doctrine of the Trinity, but what had hitherto been admitted as a necessary fact in the history of the religion, came to be regarded as false, or at best problematically true.

As long as the first apostles sojourned upon earth, their exclusive authority to disciple christians would be unquestioned; but when they were gathered to their rest, the presumption of man was impatient of the restraint supposed to be involved in the notion that their ministerial powers were to be preserved for ever by an uninterrupted succession of faithful and duly commissioned men; and thus, to prevent cavil, and provide for the converts possessing a clear understanding of the faith into which they were to be baptized, it became necessary that the manner, no less than the matter of their belief should be inquired into; not only that they should give their consent to certain facts, but that they should believe those revealed facts in a particular way. Hence the necessity of creeds—hence the necessity for those creeds assuming in each successive promulgation greater fulness and increased clearness of expression. That creeds merely declare facts, and are not judicial decrees, should be constantly borne in mind; for if this were done, we should not have our understandings so often insulted with the insane trash of creeds being uncharitable, and the like. People who talk after this fashion, seem altogether to forget that it belongs not to man to judge; that it is his province merely to act on what God reveals, and not to—

“Snatch from His hand the balance and the rod,  
Rejudge His justice, be the god of God.”

For instance, nothing used to be more hacknied and common-place than the objections, which were wont to be made with such flippancy, against the Athanasian Creed as uncharitable. If the persons who prefer this complaint could and would think, they would see, that though man were to assert the damnation of thousands with the unblushing effrontery of Rome, such assertion could not constitute the rule of punishment. All that is contained in the Creed is simple declaration of *fact*. A fact may be true or false; but, whichever it be, its declaration cannot be uncharitable: for, if the fact be untrue, even then its declaration is merely an error in judgment, not a want of charity; while if it be true, and true it must be conceded to be, since it is a mere echo of Scripture, then surely the charity, which declares it, is just that charity, which provides for an escape from ruin.

But to return to our immediate purpose,—the notice of Mr. Parkinson's invaluable lecture on Creeds. We had intended to consider, at the same time, the lecture on Articles of Religion; but there is so much worthy of transferring to our pages in that on Creeds, that we must not hope to compress a notice of unquestionably the two ablest of the set into one number. We shall add little more of our own now, as we have under review a pamphlet, purporting to be an essay by a Dr. Byrth, on the worthlessness of the fathers, as authority in

determining matters of faith, which will necessarily involve much of the same argument as we should pursue here. We shall, however, quote largely, for which we hope we shall be forgiven by Mr. Parkinson, as we are sure we shall by such of our readers as are not in possession of the work. The Appendix, which we transfer entire, is well worthy most serious attention, and would alone earn for the Hulsean lecturer the deserved tribute of respect paid to him by Dr. Hook, in his recently published sermon on "The Novelties of Romanism; or, Popery refuted by Tradition."

The following passage on tradition is very able, and the note excellent:—

"There is an ambiguity in the use of the term Tradition, which may of itself have led to some of those confused and often extravagant notions which are sometimes entertained with regard to its office. Tradition, then, merely signifies a *mode* of evidence; and therefore, of itself, can be no rule or law whatever. It is a term used to express the *manner* by which we become certified of particular truths. Tradition, in this sense of the word, is perhaps the most general of all the channels through which knowledge is conveyed to us. Many things we learn through the senses—many by reason and reflection—but most (and indeed every thing not contemporaneous with ourselves) by tradition. In this sense, the Scriptures themselves are a tradition,\* and it is only on the unbroken and universal testimony of this tradition to their inspiration and authority, that we yield to them that obedience and respect which all investigation proves that they have a right to claim; and could the same weight of evidence be produced for other facts and doctrines not contained in Scripture, we should readily accord to them the same implicit credit. It is not simply as being contained in certain books that we accept them, but because the books themselves are shewn to be inspired and authentic by a strength of testimony which is sought for, in other cases, in vain.† TRADITION ITSELF IS THE VERY EVIDENCE ON WHICH WE CONVICT WHAT ARE CALLED TRADITIONS OF DEFECTIVE AUTHORITY. When we find the early fathers themselves pointing out these books, and these alone, as being the word of God—when we find them enforcing no doctrines or duties except what are contained in, or may be fairly deduced from these

\* "I grant, at the first preaching and publishing of the Gospel, certain barbarous nations that received the faith of Christ had neither books nor letters; yet were they not therefore ignorant, or left at large to believe they knew not what. They had then certain officers in the Church, which were called *Catechistæ*, whose duty was, continually and at all times, to teach the principles of the faith, not by book, but by mouth. Of these mention is made in the Acts of the Apostles, in the Council of Nice, and elsewhere. This office bore Origen, that ancient learned Father. This doctrine Dionysius calleth, 'Oracles, or instructions given from God;' and saith, 'they passed from one to another, not by writing but by mouth, from mind to mind.' Neither did these traditions contain any secret or privy instructions, or inventions of men, as it is imagined by some, but the very self-same doctrine that was contained written in the Scriptures of God. And, in this sort, the Gospel itself and the whole religion of Christ was called a tradition. So Tertullian (*De præc. adv. Hæret.*) calleth the articles of the faith, 'an old tradition.' So the faith of the Holy Trinity in the Council of Constantinople (Concil. Const. 6) is called 'a tradition.'"—JEWELL, *Reply to Harding's "Answer to the Defence."* Art. XV.

† After this was written, I was struck with the following confirmatory passage in Hooker: "We do not reject them (Traditions) *only* because they are not in Scripture, but because they are neither in Scripture, nor can otherwise sufficiently by any reason be proved to be of God. That which is of God, and may evidently be proved to be so, we deny not that it hath, in his kind, although unwritten, yet the self-same force and authority with the written laws of God."—Hooker, *B. 1, 14.*



books,—why should we ascribe to these writers an authority which they disclaim, and reject that their evidence against themselves which we accept, and on which alone we rest, in favour of Scripture?"—Pp. 82—84.

The fact dwelt upon in the following passage is important :—

"The Scriptures were not the instruments by which the gospel was *at first* disseminated. They are rather an account of the way in which those instruments operated. They were not originally written for the purpose of making converts to the truth, but to confirm or correct those who had been converted already. They are an inspired comment upon a previously-delivered rule;—that rule is now lost, and we are driven to collect it from the infallible comment that remains."—P. 87.

The following statement of the necessary contents of a creed is admirable :—

It should contain just so many and no more points of doctrine than are

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\* To this sufficiency of Scripture, as a rule of faith, all the Fathers, without a single exception, bear witness. It would be the extremity of folly, therefore, to set the evidence of the Fathers *against* the Scriptures, because it is *on* their evidence that we acknowledge the sufficiency of Scripture, and are enabled to distinguish the authentic from the spurious. It would waste the reader's time to quote their testimony *seriatim*. He may consult Tertullian, or Bishop Kaye's admirable abstract of his works; Origen, in Jerem. Hom. i. 7; St. Cyprian, Testimonia, *passim*; St. Optatus; Cyril of Jerusalem; who all concur in the language of Athanasius: "What inconceivable abandonment of mind is this, which leads you to speak what is not in Scripture, and to entertain thoughts foreign to godliness!" But though we thus deny that any traditions are of tantamount authority with Scripture, yet, using the term in that its legitimate sense which we have before ascribed to it, as a *mode* of evidence, some of the most important doctrines of Christianity are traditional. What is the testimony for Episcopacy but tradition? What for Infant Baptism but tradition? What is our evidence as to which books are, and which are not, canonical Scripture, but tradition? All these essential questions depend, for their *irrefragable* evidence, on the transmissive testimony regarding them, which one generation has handed down to another, from the days of the Apostles to our own times. It is evidence stronger, *if it be possible*, than a distinct command of scripture; "circumstances," like these, "cannot lie." "It is said," says Jeremy Taylor, "that the Scripture itself is wholly derived to us by tradition, and therefore, besides Scripture, tradition is necessary to the Church. And, indeed, no man who understands this question denies it. This tradition, that these books were written by the Apostles, and were delivered by the Apostles to the Churches as the Word of God, relies principally upon tradition universal, that is, it was witnessed to be true by all the Christian world at their first being so consigned. Now, then, *this is no part of the word of God*, but the notification, or manner of conveying the word of God—the instrument of its delivery. So that the tradition concerning the Scriptures, being extrinsic to Scripture, is also extrinsic to the question. This tradition cannot be an objection against the sufficiency of Scripture to salvation, but must go before the question; for no man inquires 'whether the Scriptures contain all things necessary to salvation?' unless he believe that there are Scriptures; that *these* are they, and that they are the word of God. All this comes to us by tradition, that is, by universal, undeniable testimony. After the Scriptures are thus received, there has risen another question, viz. 'whether or no these Scriptures, so delivered to us, do contain *all* the word of God?' or, whether or no, besides the tradition which goes before Scripture, (which is an instrumental tradition only of Scripture,) there be not also *something else* that is necessary to salvation *consigned by Tradition as well as the Scripture*; and of things as necessary or useful as what is contained in Scripture, and that is equally the word of God as Scripture is? The *tradition of Scripture* we receive, but of *nothing else but what is in Scripture*. And if it be asked, why we receive one, and not the rest? we answer, because we have but one tradition of things necessary; that is, *there is a universal tradition of Scripture, and what concerns it, but none of other things which are not in Scripture*. And there is no necessity we should have any, all things necessary and profitable to the salvation of all men being plainly contained in the Scriptures."—*Dissuasive from Popery*.

necessary for admission into the Christian covenant, and are a proof that the catechumen is neither ignorant of any fundamental truth, nor maintains any essential and insurmountable error. It should contain so many,—for fear he should on further inquiry see reason to fall back; it should contain no more,—for baptism is but the commencement and not the conclusion of the Christian career.”—P. 89.

We would here adopt, as embodying our views, the language of the great Van Mildert:—

“ Perhaps, too, we shall be well warranted in placing amongst these fundamental articles a due estimation of the Christian Sacraments and the Christian priesthood. The question, whether these are essential or not to our actual reception of the benefits of the covenant, involves, on the one hand, our safety in placing any reliance upon them; and, on the other, our danger in disregarding them, if necessary to ensure our acceptance with God. If the sacraments be not only signs or emblems of spiritual benefits, but the instituted means of conveying those benefits; and if the ministration of the priesthood, as a divine ordinance, be necessary to give the sacraments their validity and effect, then are these interwoven into the very substance of Christianity, and inseparable from its general design. So much, indeed, is said in Scripture of the Church of God as a spiritual society subsisting under a visible government, and administered by means of these ordinances, that to treat the consideration of these points as of little weight appears to be depreciating, if not the system of Christianity itself, yet the mode which infinite wisdom has ordained of carrying it into effect. Here, therefore, as in other fundamental points, errors, whether of excess or defect, may be attended with most momentous consequences.”—*Van Mildert's Bampton Lectures*, pp. 125, 126.

At page 90 the traditionalism of the sectaries is well handled, and the error of Rome concisely stated as an attempt to combine “*the principle of perpetual stability with that of perpetual change.*”

How true is this, and how lamentable is the picture it presents of human folly! How truly absurd it is to hear high churchmen branded as papists. Who but they know how to rightly meet the monstrosities of the Tridentine heresy?

How admirable is the following:—

The doctrine of tradition alone, as a rule, would bind up the powers of the Church for ever; the doctrine of infallibility alone would throw it open to the unlimited tyranny and caprice of successive popes and councils; but the union of both places it under the rule of two conflicting and inconsistent authorities—tradition without certainty of evidence, and infallibility without unity of decision. Either power alone might be intelligible as a rule; but in whatever cases it is found necessary to call in the aid of *both*, the result must be a collision in which the authority of both is endangered.—Pp. 91, 92.

This clear exposition is followed by an able statement of the distinction between Rome and England on these points. Then comes a most

satisfactory illustration of his position, in which we know not whether most to admire the lecturer's discernment, candour, perspicuity of statement, or force of argument. At page 100 our author quotes a very able and lucid passage from a great divine, already enlisted by ourselves. With truth does the Hulsean lecturer describe him as "the brightest and steadiest light of an age that is now passing away,"—the late learned Bishop of Durham.

Well does our author affirm, p. 102, "We possess then, in our primitive creeds, a treasure beyond all price,"—aye, beyond all price truly! But for them, heresy might run riot in God's pasturage: to them we owe, under God, our appreciation of Scripture as a revelation of the Divine will. To them we owe it, that we are ever and anon reminded of the leading Catholic verities. On them may we look as monuments of our transition from darkness into light; not less wonderful and remarkable than the twelve white stones, by which Joshua was enjoined to transmit to coming ages the passage over Jordan. The Creeds prove incontestibly that Christianity is no fable. The Creeds are the magnetic needle of the Christian's purpose, ever true to the star which brought the eastern magi to worship a manger-born babe.

In the three Creeds of Universal Christendom, we have a confirmation of the promise—*Lo, I am with you alway, to the end of the world*; for it is in the apostolic succession that the Creeds have been preserved.

We subjoin the Appendix, of which we have already spoken:—

It is curious to observe how much confusion of thought, and therefore unnecessary controversy, has arisen from overlooking the distinction between the two widely different senses in which the word Tradition is often popularly used. It is sometimes a *mode* of evidence, and sometimes the *thing* evidenced; (sometimes *tradendi modus*, sometimes *traditum*.) In the first sense, with reference to theological matters, it is invaluable; in the second, unless the *thing* evidenced be shown to have originally issued from inspiration, it is of no value whatever. Yet the confusion of these two meanings is commonly found, not only in the same author, but even in the same passage. The following is a striking instance taken from a scarce work, written by Dr. Deacon, the last nonjuring Bishop (though his consecration seems to have been thought by his sect to have been somewhat irregular), who was a strong Jacobite in the year 1745, and lived and died in Manchester. The title of his work, which exhibits great learning and considerable powers of reasoning, is as follows: "The Doctrine of the Church of Rome concerning Purgatory proved to be contrary to Catholic Tradition, and inconsistent with the *necessary Duty of Praying for the Dead*, as practised in the ancient Church." It is well known that this "necessary duty" was one of the points on which the nonjurors maintained that the reformers had departed from Catholic truth. The passage referred to is this:—"But to all this it is opposed," says he, "that we have too great regard for tradition. To which I answer, that a tradition, which is general and uninterrupted, delivered or practised by all churches and contradicted by none, must be followed. By such tradition we prove the lawfulness of infant baptism, the observation of the Lord's day, and the divine right of Episcopacy. By such tradition we repel the attacks of the Church of Rome, and show the necessity of a reformation. In fine, if we will not submit to the authority of such tradition, we may turn deists, deny that there is any revealed religion, and then

burn our Bibles. For the divine authority of the Holy Scriptures cannot be proved but by tradition. How can it be showed that Solomon's Song is canonical, and Ecclesiasticus not so, but by tradition? How can it be proved that St. Matthew and St. Mark wrote the Gospels which go under their names, but by tradition? And how shall we distinguish between the genuine and spurious works of the Apostles, but by tradition? The Scripture cannot prove itself; and therefore without tradition our Bible is of no authority; our faith, our hope, nay our whole religion is vain.

"But, after all, Scripture itself recommends tradition. St. Paul writes thus to St. Timothy:—*Hold fast the form of sound words, which thou hast heard of me.* And in the next chapter he says:—*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*—where we find that St. Timothy was not only himself to observe the things he had heard from St. Paul, but he was likewise to deliver the same to faithful men, that they might teach others; and we may be confident St. Paul expected that they who were taught by those faithful men should take care to perform what was delivered to them. Again, the same apostle writes thus to the Thessalonians:—*Therefore, brethren, stand fast, and hold the Traditions, which ye have been taught, whether by word or our epistle.* And in the next chapter he says:—*Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.* And to the Corinthians he writes:—*Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.* Where we are to observe, that the word which is here translated *ordinances*, in the original signifies *traditions*, it being the same word in the Greek with that which is translated *tradition* in the texts just before quoted. And accordingly in the margin of the English Bible over against the word *ordinances* there is written in another character *or traditions*.

"Thus we see we have Scripture on our side when we argue for tradition, the enemies to which do not only overthrow the foundation of revealed religion itself, but go directly contrary to the very letter of their Bibles."

Now the reader will at once perceive that the word Tradition is here used,—and clearly without the writer himself perceiving the transition,—in its two distinct senses above defined. In the first part of the passage it bears its proper signification of a mode of evidence, but in the second, when he quotes the epistles to Timothy, the Thessalonians, &c., it is used with reference to the *thing* concerning which testimony is borne by tradition. The first is the legitimate, the second the spurious sense of the word. In the first meaning it is invaluable; in the second, unless we trace up the tradition to Scripture itself, or to a principle which may be proved by Scripture, it is valueless in a doctrinal point of view. To illustrate this distinction by a pertinent example.—Jeremy Taylor, in his most interesting *Life of Christ*, has the following passage (vol. ii. p. 129, Heber's edition):—"Then he arose, and took the young child and his mother, by night, and departed into Egypt. And they made their first abode in Hermopolis, in the country of Thebais; whither when they first arrived, the child Jesus, being by design or providence carried into a temple, all the statues of the idol-gods fell down, like Dagon at the presence of the ark, and suffered their timely and just dissolution and dishonour, according to the prophecy of Isaiah: 'Behold, the Lord shall come into Egypt, and the idols of Egypt shall be moved at his presence,' (Isaiah xix. 1.)" Now the authority on which Taylor asserts this fact is, to say the least of it, equal to that of Livy, or indeed of any other historian on whose evidence we do not hesitate, on common questions, to rely. Nay, it is the very authority on which, through one important stage of its transmission, we depend for our knowledge that the canon of Scripture which we now possess is the same as was committed to writing by the Apostles and Evangelists; for Taylor's references for his statement are to Eusebius de Demonstr. c. 20. S. Athanas. lib. de Incarnat.

Verbi. Palladius in Vita S. Apollon. Nor does there appear to be any antecedent improbability against its truth, arising from information gathered from any other source. The Scripture account of the same transaction is (Matt. ii. 14, 15).—"He departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." No one acquainted with the force of Scripture phraseology, supposes that the reason here assigned for the departure into Egypt *excludes* other and even higher motives than the single one assigned by the Evangelist, or is inconsistent with the transaction referred to by Taylor as having also led to the fulfilment of another prophecy, to which it might not, perhaps, answer St. Matthew's immediate purpose to allude. Here, then, is a tradition as a *fact*, handed down to us by tradition as to the *mode*. We receive the Scripture narrative, and that of Taylor's, on much the same *external* evidence; and, up to a certain point, with almost equal weight of authority. But Taylor's story stops short of inspiration; tradition, the *mode* of evidence—does not carry this tradition to that point. It may be equally *true*, but it is not equally *binding*, with the other narrative; and while I should hold the man an infidel who denied the truth of the one account, I should bring no moral charge whatever (however strongly convinced of it I might be in my own mind) against him who rejected the other. I would say with St. Augustine, (*Contra Faustum*.) "*Quia canonicum non est, non me constriquet.*" Bishop Pearson insists on the perpetual virginity of the mother of our Lord, as proved by tradition; but this is not made, by our Church, an article of faith "necessary to salvation." The following cautious remarks of the learned Professor Hey, on the subject of Traditions, in the sense of *tradita*, which occur in his comment on the sixth article of our Church, are well worth the attentive consideration of the reader. "Whatever particular traditions we may think it right to set aside, it does not seem as if we ought to entertain any *general* prejudice against every thing that is *unwritten*. In times of simplicity and unimproved ignorance, all knowledge and all laws must be unwritten, or traditional; and in every state of literature there must be some bye-laws, some particular methods of obeying general rules, which cannot well be committed to writing; and which had better be left unwritten and changeable; there will also be respectable interpretations of what has been written, and customary practices implying unwritten regulations;—sometimes we only collect previous regulations from their present presumed effects. This is applicable to *Christianity*. For some considerable time there were comparatively very few written records in the Christian Church; during that time, a good deal must go on tradition. If we had any verbal directions, which had been really given by Christ or his Apostles, to the newly-formed Churches, we should value them very highly; these, indeed, seem advantages not to be expected in any degree; but very early *customs* and *practices* in such Churches, afford so strong a presumption of their having been owing to such *directions*, as to demand our highest respect. And writings of *fathers* and decrees of *councils* are to be considered in the same light; that is, as conveying an evidence of something *unwritten*. Early *comments* also are esteemed as telling us *received* interpretations. All these ought to have weight, whenever there is no appearance of *indirect* motives; and when the persons, whose accounts we receive, were competently qualified to inform us.

"But, whenever we have any reason to distrust, we should be at full liberty to neglect every thing of this kind; which is a very different thing from its being held 'necessary to salvation.' And herein consists the happiness of us reformed Christians, that we have got rid at once of an enormous quantity of such tradition, as we could not but believe to be corrupt. In a course of years, there will generally be a good deal to be rejected; but, if there have been ignorance and superstition and interest to generate, and artifice, party zeal, ambition, and enthusiasm to nourish, there is no saying to what degree the corruption may have increased. At our reformation, it was high time to

extirpate *all* that diseased tumour which had been formed: the same notices are still to be examined as at first, and the same respect to be paid to whatever appears to be credible evidence; but now we are not *afraid* of examining freely; be our minds ever so improved, we can make use of all their powers, to judge of the past, and provide for the future.

"Yet, when we say that *we* can do this, we must not forget the distinction between those, who are qualified to judge for themselves, and those who ought to be guided, in a good measure, by the judgment of others; between *philosophers*, as we have called them, and *people*. Indeed, the distinction is never more wanted than here; for all imperfect reasonings with regard to tradition seem, on both sides, to owe their imperfections to the want of it. Those who are against all traditions, reason as if all men were philosophers: those who plead most strongly for traditions, reason as if all men were ordinary people." Vol. ii. pp. 468, 469.

It may be necessary, however, to remind the reader, that the *great controversy* between ourselves and the Church of Rome regarding tradition (a fact which is now sometimes lost sight of), has reference to neither of the above senses of the word, but to the force and weight of *oral* or *unwritten* tradition—that is, a tradition that *cannot* be written, but is written in the *hearts* of the authorized interpreters of the truth, for the purpose of enabling them to correct the *necessary imperfections* of any written word. It was the maintenance of this mystical doctrine that opened the widest door to the spiritual domination of the Romish priesthood. For a full discussion of the question of *oral* tradition, though with far too much laxity of view on the part of the Archbishop, see Tillotson on "The Rule of Faith," especially Sect. 2, Vol. X. *Works*.—Pp. 105—112.

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ART. II.—*Popery, or Mystical Jericho. A Sermon preached in the Parish Churches of St. Augustine, Watling-street, and St. Bene't, Paul's Wharf. By the Rev. WILLIAM JOHN HALL, M.A. Rector of St. Bene't. Published by request. Second Edition. London: Wix: 1840. Pp. 52.*

WE gave a notice of this able and well-timed Sermon in our last number, and promised our readers a fuller exposition of its contents. We therefore seize the earliest opportunity of redeeming our promise, and have the highest satisfaction in again recommending these learned and eloquent pages to our readers. They contain "*multum in parvo*," and we know not which most to admire, the *strength* of the blows wielded by Mr. Hall against the papal church, or the skill with which, in this straightforward and manly attack, he has contrived to compress so much matter in so small a space. We would not be misunderstood, however; for we have another topic of *marvel* and delight in the perusal of this excellent Sermon, which contains fifty-two pages, and therefore in the delivery would take something like *an hour*: and yet its hearers are so pleased with it as to demand its publication!—a sure test of their sound taste and orthodox principles, and of the popular talent of the learned minister, who has not shrunk from the responsibility and the trouble of complying with the request of his flock. But we must cease our congratulations, to make room for some introductory remarks of a more general nature.



We do not fear that we shall meet with contradiction when we assert, that at no period since the reign of the second James, were the efforts of Romanism to regain its lost pre-eminence in this land, more vigorous and unremitting than at present. Under its auspices we see rising in various places, schools and convents, chapels and colleges, in numbers which a few years ago could never have been reckoned upon. All possible pains, too, are exerted for making its peculiar doctrines appear to Protestants in a favourable light. Lectures are delivered for the learned, and tracts dispersed among the ignorant, well calculated, by sophistry and concealment, to effect the desired purpose. In short, no attempt appears to be omitted, which affords the least hope of increasing its influence and making proselytes to its cause. And it must be confessed, that at no period since the time we have alluded to, were its prospects fairer, or its hopes of success more confident. Its followers, long incapable of any civil distinction, are now to be found in stations of eminence, on the bench, in the senate, and even at the Board of Privy Council; and not only so, but are almost able to direct the measures of one branch of the legislature according to their pleasure. They, who professed to regard it with peculiar horror, and separated from the National Church, because that Church was not in their judgment sufficiently purified from Romish corruption, have of late made common cause with the object of their abomination, and thus effectually lent it their aid and support. The government, too, display towards it no equivocal tokens of favour and good will, raising its members at home to offices of dignity and trust, and in the colonies aiding them with public money towards the maintenance of priests, and the erection of chapels, even under circumstances in which the Church of England had applied for similar help in vain. It is therefore natural that the members of the Romish community in these kingdoms, thus allied to the body of Protestant separatists, and encouraged and patronized by those in authority, should anticipate yet further accessions to their means of advancing their church; nor can we feel any surprise at the following expressions of gratitude and hope, to which one of their priests, on a public occasion, lately gave utterance.\* "It must be allowed that a fair opportunity is given to us at present by the ruling powers; that the government, instead of being, as formerly, marked by the strongest animosity against us, is now ready to show us justice and favour, and to aid our prelates in sending missionaries to foreign countries. I feel grateful for the benefit, and I offer prayers to God to continue this favour to us. *As far as they*

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\* The Rev. Dr. Kenny, S. J., President of the Jesuit College at Clongowes, in a sermon preached Sept. 18, 1839, "in the Metropolitan Church of the Conception," Dublin, at the first anniversary of "the Association for Propagating the Faith;" quoted by the Bishop of Exeter, in a note to his last Charge, from the "Weekly Freeman's Journal" of Sept. 21.



*show kindness to us, we feel grateful; and I trust the time will shortly come, when they will be induced to grant us a due proportion of the favours which they lavish on other denominations of Christians."*

Under these circumstances, it is plainly the duty of all those who believe the system of Romanism to be replete with falsehood and danger, to use all righteous means to prevent the hopes now entertained by its adherents from being realized; to show those who are in danger of being deceived, how unfounded are its pretensions, how erroneous and sinful its doctrines, how cruel and iniquitous its practices; and to warn those who are disposed to give it encouragement, whether from motives of political expediency, or feelings of false liberality, of the impiety of their proceeding, and the sad consequences it is likely to produce. More particularly is this the duty of the appointed instructors of God's people, who have solemnly promised to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word;" and heavy would be their crime, and grievous their punishment, if, when opportunities are afforded them, they should be found wanting in this particular, and, by their neglect, allow the wolf to make havoc of the flock with which they have been entrusted.

Such neglect, we are happy to say, cannot, with any justice, be laid to the charge of Mr. Hall. In the Sermon now before us, he has, in a style well adapted for both popular hearing and popular perusal, exposed some of the more prominent errors of Romanism with learning and ability; and has faithfully warned both high and low of the guilt they would incur, and the punishment they must expect, if they do anything to encourage a system so fraught with absurdity and corruption.

The text is Josh. vi. 26, which contains the curse pronounced by the Jewish leader, under the influence of divine inspiration, against the man who should presume to rebuild the idolatrous city of Jericho. The introduction of the Sermon contains a somewhat detailed narrative of the destruction of the city, a statement of the causes which probably operated to forbid its restoration, and an account of the fulfilment of the curse, five hundred and twenty years after it was uttered, in the person of Hiel the Bethelite. This part of the discourse is concluded with the following practical appeal to the consciences of the hearers, well calculated, in our judgment, to lead them to consider their ways, by impressing upon them the certainty of the punishment with which God has threatened the wilful transgressors of his laws.

It is worthy of observation, as confirmatory of the truth of the sacred writings, how exactly, to the letter, this prediction of Joshua was fulfilled in Hiel five hundred and twenty years (some say more) after its delivery. This, my brethren, ought deeply to impress upon our minds the merciful warnings of God, and also the certainty of his judgments. Five hundred and twenty years had that warning been given to all who dwelt in Canaan. Five hundred and twenty years did the Lord threaten this curse before he executed it. Indeed it is part of his mercy to threaten, that he may not smite; and if he smites, it is

often that he may not destroy. "For this cause many are weak and sickly among you,"—"that ye should not be condemned with the world." 1 Cor. xi. 30, 32. In the instance before us, we observe that God first pronounces the curse upon the *man*; "cursed is the *man*." He next adds the death of the "first-born;" and lest that should not be sufficient to check the sinner in his progress, he seems, as it were, constrained to conclude with the death of his youngest son. So anxious does the Lord appear not to destroy the creatures he has made!

This, my christian hearers, should teach an important lesson to us in every rank, and in all the duties of life. Some of us have had the Lord's warnings before us for ten, twenty, thirty, forty, sixty, perhaps eighty years:—warnings, not to violate the Sabbath; not to neglect the perusal of his word; not to lie; not to swear; not to take the name of God in vain; not to slander; not to covet or desire other men's goods; not to depend upon ourselves for salvation, but on Jesus Christ alone. Have we listened to these merciful warnings? Alas! how many are there, who never enter God's house, except at a baptism or a burial! How many who never open their Bibles! How many who never call upon God, except by awful imprecations! How many whose neighbour's good fortune is their misery! How many who, instead of looking to Christ alone for salvation, are depending on the performance of one duty, while they wilfully neglect twenty others, and are carelessly confiding in the all-mercifulness of that God, whose laws and commands they have throughout their lives defied or neglected! Such may have a good name in this world, but their disobedience leaves not the slightest hope of salvation in the next.

When individuals, or families, of this class, are visited with some affliction or trouble, whether in the form of sickness, or poverty, or disquietude, can the visitation be matter of surprise? If man will not cease to sin, God will not cease to punish. If the loss of Hiel's first-born does not deter him, the remainder, down to the youngest son, must be smitten. The punishment must bear some proportion to his sin. *He* persists in sinning; God prolongs the punishment. *All* his children must die.

The Bible, which contains so remarkable a prediction, and so exact a fulfilment of the curse, after a lapse of five hundred and twenty years, must be divine; and ought to rouse us to see what threats it contains against *us*,—against our besetting sin,—in order that we may believe and obey. Thus may we escape from a destruction far worse, perhaps, than that so awfully witnessed in the uprooting of the foundations of Jericho; and in the extinction of the offspring of idolatrous Hiel.—Pp. 8—10.

After this, Mr. Hall comes to the main object of his discourse, which we have already stated. He considers that Popery, inasmuch as it is a system of iniquity, may be fitly represented by the wicked city of Jericho; and that the curse pronounced on its restorer, may be therefore considered as attaching to those who do any thing to extend its influence. For this application of his text, he has the sanction of the Romanists themselves. "Jericho," say they, in their note upon the verse, "in the mystical sense signifies *iniquity*; the sounding of the trumpets by the priests, the preaching of the word of God, by which the walls of Jericho are thrown down, when sinners are converted; and a dreadful curse will light on them who build them up again." It is superfluous for us to point out how accurately the former part of this comment describes the course of events which led to the Reformation, by which the Church of Rome was despoiled of so large a portion of its former power: we therefore proceed at once to Mr. Hall's

own statement of what he proposes in the remaining part of his Sermon :—

In the further application of my text, as I consider it may be fairly applied, I wish distinctly to be understood, that it is not my intention to treat of *men*, but of *doctrines*: to shew that the *Romish Church*, which I will denominate a mystical Jericho, contains doctrines and practices, if not as ruinous and deadly as those which brought destruction upon its idolatrous prototype, yet decidedly dangerous and injurious to the souls of those who are taught that God's word is perfect, converting the soul; that we are justified in the sight of God by the righteousness of Christ alone, and not by any thing that we can meritoriously do; that there is only one Mediator between God and man; and that the atoning sacrifice of Christ is all-sufficient for our eternal salvation. To this end, I must for the present be content with touching only upon *some* of the errors of that church, and trust, by God's help, to expose them so clearly, though briefly, that every one who hears me shall dread, either by his sanction or his indifference, to encourage the rebuilding of the papal walls within our borders, lest his ears should tingle with the denunciation—"Cursed be the man before the Lord, that riseth up to build this city Jericho!"—Pp. 11, 12.

The corruptions of Popery, selected for animadversion, relate to the following points:—the Rule of Faith, the Merit of Good Works, the Number of the Sacraments, Transubstantiation, and Idolatry. On the first of these points, it is ably observed :—

According to the Sixth Article of the Church of England, "Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." The Church of Rome denies that the Scriptures alone are a sufficient rule of faith, and therefore she adds to them *her traditions*, which are said to have proceeded either from the mouth of Christ himself, or to have been "delivered by the living voice of the apostles to the holy church, which has carefully delivered them from father to son in all ages down to us." Besides which, the Romanists affirm that interpretations of holy writ, as given by *Councils*, are of equal authority with the word of God itself. They also maintain that the *Apocrypha* has claims equal to those of the *inspired* writings.—Pp. 13, 14.

Our author proceeds to show from various considerations, especially from the insufficiency of tradition, when unsupported by a written revelation, in the patriarchal ages, the folly and danger of now relying upon it alone, for any doctrines necessary to salvation.

Although the principles of the patriarchal religion were few and simple, this was not sufficient to convey it pure to a third person. When Adam died, Methuselah was about two hundred years old; when Methuselah died, Shem was near a hundred; when Shem died, Abraham was about one hundred and fifty; so that a tradition needed to pass only through two hands, from Adam to Abraham: and yet within this period, the tradition of the one true God was, in a manner, extinguished, and the world had generally lapsed into idolatry. Besides, we all know how little dependence is to be placed upon oral testimony, even for a year, however circumstantial it may seem. In half that time the same story, from the defect of memory in some, and the love of embellishment in others, will be told in twenty different forms. What, then, will be thought, when an interval of centuries elapsed between the apostolic age and the time when such doctrines were first recorded as those of

Transubstantiation,—the worshipping of the Host,—the Propitiatory sacrifice of the Mass,—the Communion under one kind,—the grant of Indulgences,—the praying of souls out of Purgatory,—the Invocation of saints,—and the Remission of sin through their intercession and merits? Think not, however, that I would reject tradition altogether, merely because it is tradition; inasmuch as this is sometimes the only evidence of certain facts that can be obtained, and may be susceptible of such investigation as will establish its credit and authority; but what I repudiate is this—That the Romish Church should require us to believe, under a papal curse, in doctrines *as being necessary to our eternal welfare*, (without the slightest authority from God's word) for which, on so important a subject, there is no warrant at all beyond the unsatisfactory and inconclusive evidence of *her tradition*. To trust, then, in tradition, where our *salvation* is concerned, is madness: and why believe in a continual miracle, without any just reason for it, since the same end could be accomplished by *writing*?—Pp. 15, 16.

We could wish, however, that he had said a little of the real use of Catholic tradition, fulfilling the test of Vincentius Lirinensis, *semper, ubique, et ab omnibus*, to fix the sense and interpretation of Scripture, and “lead the Church into the true meaning of those things which are found in it, though not obvious to every eye there.”\* He might also have shown how powerful a weapon such tradition is *against* the Romanists, inasmuch as one of its principal articles is *the sufficiency of Scripture*, and it not only refuses to afford any countenance to the peculiar doctrines for which they allege it, but for the most part witnesses directly against them. We cannot but think a statement of this sort the more necessary at this time, since by many *any* appeal to tradition, or at least any reverence for it, is looked upon with fear and suspicion, as an approximation to Popery. It would be well, however, for such alarmists to bear in mind, that “tradition in the mouth of a Romanist means quite a different thing from that which it means in the mouth of a Catholic. The Romanist understands by it, the decisions of a particular church, to which he assigns an equal authority with Holy Scripture; whereas the Catholic means by it, the concurrent voice of the whole universal Church, which he receives as subordinate to Scripture, but very helpful to the right interpretation of Scripture.”†

Some severe remarks are justly made on the Church of Rome, for keeping the laity as much as possible from the perusal of the Scriptures, and when, as in this country, it is unable entirely to effect its object, for throwing impediments in their way, by publishing its own versions at a price beyond the ability of its poor members to afford. This line of conduct, it is maintained, arises from a consciousness on the part of its rulers, that many of its doctrines and practices are incapable of bearing the light, and that it would consequently lose its hold on the minds of its members, were they to be allowed unrestrained intercourse with the

\* Abp. Laud's Conference with Fisher, sect. 14, num. 5.

† Rev. W. Dodsworth's “Romanism successfully opposed only on Catholic Principles,” pp. 16, 17.

written word of God. We are afterwards shown the contradictory decisions of various councils, from which it is justly argued that *their* interpretations of Scripture cannot be looked upon as infallible; and this division of the discourse is concluded by refuting the claims of the Apocrypha to be considered as of equal authority with the canonical books. In so doing, the following instances of error and inconsistency, which are to be found among its contents are brought forward :—

In the fifth chapter of Tobit, ver. 12, the angel tells Tobias that he is Azarias, the son of Ananias the Great, which he was not.

Judith, in her prayer, commends the act of Simeon, on account of Dinah, Gen. xxxiv. which the Holy Ghost condemns, Gen. xlix. 5; and she prays that God would prosper her lies and fictions. Judith ix. 2, 10, 13.

Baruch says, chap. i. 1, that he wrote his book in Babylon; whereas, it appears from Jeremiah xliii. 6, 7, that he never went to Babylon, but remained with Jeremiah at Jerusalem, until carried into Egypt.

The story of Bel and the Dragon speaks of Habakkuk the prophet *in the days of Cyrus*: whereas Habakkuk prophesied before the captivity of Babylon, which was seventy years before Cyrus.

The first Book of Maccabees states, that Antiochus died in his bed at Babylon, 1 Mac. vi. 8—16: the second, chap. i. 13, that he was cut in pieces in the temple at Nanea; and in chap. ix. 28, that he died of an internal disease in the mountains of a strange country.

In 2 Mac. xiv. 41—46, Razis is commended for killing himself; and Judas for offering sacrifice for the dead who were polluted with idolatry (ch. xii. ver. 45); whereas the offering was to appease the wrath of God on account of the *living*, lest they should be involved in the curse of the wicked, as in the case of Achan, Josh. vii.—Pp. 24, 25.

The Romanist doctrine of the *merit of good works* is thus perspicuously stated :—

The Council of Trent asserts, and the members of the Romish church are bound to believe, on pain of damnation, "that the good works of justified persons do truly deserve eternal life." It further states, that "if any man shall say that the good works of a justified man are so the gifts of God, that they are not the justified person's *merits*: or that the justified person does not truly deserve increase of grace, eternal life, and increase of glory, by those good works which he does by the grace of God and the merits of Christ, let him be accursed."

Romish commentators on Rom. xi. 6, follow up the same ideas, where they say that "Christian men's works joined with God's grace are as *causes* of our salvation, and do *merit* heaven." Bellarmine also says, "We will prove, (and this is the common opinion of all Catholics,) that the good works of the just are truly and properly *merits, deserving eternal life itself*."—P. 26.

In refutation of these monstrous assertions, Mr. Hall quotes the following texts, Luke xvii. 10; Isa. lxiv. 6; Ps. cxxx. 3; cxliii. 2; Prov. xx. 9; Titus iii. 5; Eph. ii. 8; and then proceeds to remark on the imperfection of our best works in the sight of God, and the impossibility of their finding acceptance with him otherwise than through Christ, as effectually overthrowing all notion of any thing like merit being connected with them. He is, at the same time, careful to guard this doctrine against the abuses of Antinomianism, by setting forth the *scriptural* encouragement we have to the practice of good works, viz. that when they spring from a true and lively faith, they will be

graciously rewarded, though not as constituting a meritorious claim to reward, yet as involving a fulfilled condition of promised mercy.

In connexion with the presumptuous notion of human merit, our author briefly notices the opinions of the Romanists concerning *Works of Supererogation and Indulgences*, both of which, if his previous observations are borne in mind, will be completely overturned by the following sentence :—

He who owes twenty shillings, and has only five to pay, can have nothing to spare for the man who is indebted perhaps ten times as much. He has not enough for himself.—P. 28.

The doctrine maintained by the Church of Rome, concerning the number of the Sacraments, is next considered.

Every Sacrament (it is remarked) under the Christian dispensation must have an outward, visible, and material sign, ordained by Christ, and an inward spiritual grace specially annexed to it.—P. 29.

It is obvious that this definition fully applies only to Baptism and the Supper of the Lord; and therefore, when taken in strictness, effectually excludes Confirmation, Penance, Orders, Matrimony, and Extreme Unction, which are called Sacraments by the Romanists.

Our author next attacks the doctrine of Transubstantiation; and in the second edition, which has already been called for, upholds the true Catholic doctrine of the communion of our Lord's body and blood, by the following quotations from Bishop Cosins and Archbishop Wake.

"The body and blood of our Saviour are not only fitly represented by the elements, but also by virtue of his institution, really offered to all, by them, and so eaten by the faithful mystically and sacramentally; whence it is that 'He truly is and abides in us, and we in him.' As to the manner of the presence of the body and blood of our Lord in the blessed Sacrament, we that are Protestants and Reformed according to the ancient Catholic Church, do not search into the manner of it with perplexing inquiries; but, after the example of the primitive and purest Church of Christ, we leave it to the power and wisdom of our Lord, yielding a full and unfeigned assent to his words."—*Bp. Cosins.*

"Christ is really present in this Sacrament, inasmuch as they who worthily receive it, have thereby really conveyed to them our Saviour Christ, and all the benefits of that body and blood, whereof the bread and wine are the outward signs. The presence we allow is *spiritual*, and that, not only as to the manner of the existence, but as to the nature of the thing itself; and yet it is *real* too: the bread which we receive, being a most *real* and effectual communion of Christ's body, in that spiritual and heavenly manner which St. Paul speaks of, in which the faithful, by their faith, are made partakers of it. Thus does our Church admit of a real presence, and yet neither takes the words of institution in a literal sense; and avoids all those absurdities we so justly charge the against Romanists."—*Abp. Wake.*

Mr. Hall endeavours, in the last place, to substantiate against the Papal Church the grievous charge of idolatry :—

Whatever a man worships, *that* becomes his god; and to give divine worship to any other god than Jehovah is idolatry. We will now see how far this sin



attaches to the practice of the Romish Church, this assumed antitype of ancient Jericho.

The origin of image worship (for the pretence of merely praying to saints *through the medium of images* I shall shew to be contrary to fact,) may be dated from the end of the fourth century, when the primitive Christians, believing that the spirits of martyrs hovered around their tombs, assembled thither, praised God for the blessing of their examples, and engaged to imitate the piety and virtues of the departed. In the fifth century they addressed God in forms of public prayer, that he would hear the intercessions of these martyrs. They also delivered eulogiums upon the saints themselves, a practice afterwards followed up by venerating, and subsequently by praying to them. The latter, however, we are told, was in the following qualified language: "If there is any sense, or knowledge of what we do below," &c. Such was the state of things until the Second Council of Nice (787), which decreed "That the images of the glorious angels and saints are to be *adored*; but if any man is not so minded, but doubts about the adoration of images, him the synod pronounces accursed."

The Council of Trent commands "all bishops, and other teachers, to labour with diligent assiduity to instruct the faithful, that it is a *good and useful* thing suppliantly to invoke the saints, and to flee to their prayers, help, and assistance: and that those are men of impious sentiments who deny that the saints are to be invoked." The Council at the same time "especially" approves of the above decree in the "Second Council of Nice." In the Creed of Pope Pius IV. it is stated, "that the saints reigning together with Christ are to be invoked."—Pp. 34, 35.

Our author notices the different degrees of worship, *Latria*, *Dulia*, and *Hyperdulia*, invented by the Romanists, in order to elude the charge of idolatry: the first implying, according to them, the sovereign and supreme honour due to God; the second, an inferior honour, proportioned to the excellency of the saint, and also the inferior or relative honour due to images; the third, an honour between the two, appropriated to the Virgin Mary. He then gives various extracts from their books of devotion, and the writings of their divines, which fully prove that, on their own showing, this charge cannot be refuted, inasmuch as both the blessed Virgin, the saints and their images, are often addressed with that worship which is due only to God. Of these extracts we give, with Mr. Hall's introduction and comment, a single specimen, which we consider peculiarly valuable, as showing the character of the theology inculcated from the papal chair in the present day:—

The present pope, Gregory XVI. in his Encyclical Letter, which he addressed to the prelates of the Romish church, in 1832, has these words, "'We select for the date of our letter this most joyful day, (Aug. 15,) on which we celebrate the solemn festival of the most blessed Virgin's triumphant assumption into heaven, *that she, who has been through every great calamity our patroness and protectress, may watch over us, writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock.*' The closing paragraph contains the following sentences:—'But that all may have a successful and happy issue, *let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope. May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and our proceedings, in the present straitened condition of the Lord's flock.*'" If this be not idolatry, and blasphemy too, it is very difficult to understand the meaning of words.—Pp. 41, 42.

In answer to the pretence of the Romanists, that they do not worship



pictures or images, but only the objects represented by them, it is asked, if this be true, why different images are held in different degrees of estimation? Why some of them are almost worn away by the kisses of devotees; and others carried about in times of public calamity, as if they had the power to produce a blessing or avert a curse? We are sure it must be very difficult to give to such questions any satisfactory reply.

The last thing noticed, in connexion with this topic, is the treatment which the second commandment meets with at their hands, and the subterfuges which they adopt to escape from its condemnation. Sometimes they allege that it only condemns the worship of the image of a *false* god, a pretence sufficiently refuted by the following texts:—Acts xvii. 23; Exod. xxxii. 5; 2 Chron. xxxiii. 17; Acts vii. 40, 41; Deut. iv. 12, 15, 16. At other times they endeavour to make a distinction between idols and images, an attempt which only shows to what difficulty they find themselves reduced. But that they feel this commandment really inconvenient is more fully proved by the fact that, although in their catechisms printed for this country, they insert it at length, yet in those intended for circulation in Popish countries it is either inserted in a garbled form, or left out altogether; whilst, in the latter case, its place is supplied by a division of the last commandment into two.

Mr. Hall announces his intention, in a short time, to treat distinctly of the doctrine of Purgatory, and of Prayers for the Dead; but for the present he closes his remarks with words of advice and warning, which well deserve to be listened to and acted upon by all who desire that the blessing of pure Christianity should be preserved to our land. After exhorting his hearers to be thankful to Almighty God that the Catholic principles of our Established Church have so long flourished within our borders, he adds the following excellent counsel:—

Let then your gratitude be further shewn, by doing all in your power to promote the erection of churches throughout our country and its dependencies: let it be shewn by your readiness to strengthen the hands, and to encourage the hearts of God's ministers, that they may, in Christ's strength, boldly make known the truths of the Bible, and fearlessly expose such errors, in whatever church or sect they may be found, as would endanger the souls of immortal beings: let it be shewn by your zeal for the establishment of schools, whose teaching shall be based upon the word of God as faithfully given in our Protestant Bibles.—Pp. 49, 50.

We would that these words were duly considered by those who are now in authority! We would also that others, who have been accustomed to talk most loudly of the right of conscience, and the iniquity of persecution, would ponder, as it deserves, the following eloquent warning! We pray Him, who holdeth the hearts of all men in His hand, that such warning may not be given in vain:—

Be assured of this, that wherever Popery is dominant, it is persecuting. Be assured of this, that the destruction of the Church of England, and the subjugation of this realm to the yoke of the Vatican, is the great aim of its leading members. England is the great bulwark of Protestantism, and they know it. To convert us, in former days, they employed treason and murder; now they seek to do it by affected moderation, by pretended liberality, by treacherous oaths, and perjured declarations.

If they should once again possess sovereign power in this kingdom; if so great a curse should ever befall it for its apathy in not earnestly contending for the faith; for its wickedness in not striving to keep the Bible without a clasp, and the Cross without a screen; the sincere Protestant may again be called forth to swell that noble army of martyrs, who, from so many hallowed spots in our land, ascended in their fiery chariots to join the throng of those, whose "garments have been washed, and made white in the blood of the Lamb."—Pp. 50-52.

¶ We trust the analysis we have given of this admirable sermon will both enable our readers to form a just opinion of its character, and induce them to take an early opportunity of becoming acquainted with the whole of its contents. We can assure them, with all sincerity, that its matter, style, and argument, are such as amply to repay the time and trouble of an attentive perusal; and we consider that Mr. Hall has done good service to the cause of Catholicism, in complying with the request made to him, to give it to the world.

Amidst the storms which threaten the existence of our Church, and the perils which assail her,—much as our hearts sometimes misgive us, and grievous as are the foreboding prognostications with which we sometimes look upon the state of our Zion; we are still comforted in the assurance that TRUTH will at length be triumphant, and Catholicism again be found adequate to maintain her cause against the assaults and the artifices of the Papal See. And we are strengthened in these consolatory views by the learning, the vigilance, and the well-timed exertions of our Protestant Clergy, who, like the excellent author before us, take every fitting opportunity of refuting the multifold errors of the idolatrous Church of Rome. Let them but imitate *his* example, and blow their trumpets with the same energy, and the walls of *Jericho*, though strong as the ramparts of *Babylon*, shall fall; and the Lord, who "hath raised up the spirit" of his ministers, and "commanded his sanctified ones," "shall break in pieces her gates of brass, and cut in sunder her bars of iron."

## ENGLISHMAN'S LIBRARY.

- ART. III.—1. *Clement Walton, or the English Citizen*, by the Rev. W. GRESLEY, A.M. *Lichfield*. London: Burns.
2. *Scripture History—Old Testament*, by the Hon. and very Rev. H. E. J. HOWARD, D.D. *Dean of Lichfield*. London: Burns.
3. *The Parable of the Pilgrim*, by Bishop PATRICK. Reprint. Edited by the Rev. W. CHAMBERLAIN, A.M. London: Burns.

THE above are titles of the first three volumes of a series from which we augur great benefit to the cause of religion in this land; and thence, by natural consequence, to the extension of Christ's kingdom on earth. For it is not a token of undue presumption to act, as if England and England's branch of the Catholic Church were destined in the counsels of the Most High, to become the means of conveying saving truth to all nations of the world. And there is much reason to believe that God has high honour for our Church in store, if only we remain true to her catholicity of doctrine and apostolicity of order and discipline. But, be this as it may, whatever, by lawful means, tends to further the cause of true religion in these lands is a positive good, and, as such, worthy of the support of all well-wishers of their country; and, on this score, we heartily wish the ENGLISHMAN'S LIBRARY "God speed." The learning, piety, and moderation of the two gentlemen to whom the superintendence of the series is confided is a sufficient guarantee for the character of the works, were not the names of the contributors also calculated to inspire confidence.

The plan of the series has been resolved upon with a clear perception of the wants of the age in which we live. Cheap literature is the order of the day, and, if churchmen do not find the people with food, the sectaries and their allies, the popish and infidel factions, will drug them with poison. There cannot be a greater mistake than that the press is necessarily an engine of evil. To the invention of printing are we, under God, indebted for the accelerated progress of the Reformation; and so long as the engine is worked by proper persons its results must be beneficial. But like all other means of effecting great ends, it may be used either for good or for evil. For this assertion we have no occasion to rely on theory. That it is a mighty engine for good, the Reformation is a witness;—that it is a mighty engine for evil, the disaffection and insubordination, which have followed on the perusal of the unstamped trash, is a testimony. *But, alas! its powers have been oftener tested by the foes than the friends of truth.* The enemy has been busy with this engine sowing tares, when the good farmer has failed to use it for sowing the wheat. The time is however now come when this is sufficiently felt, and each day affords proof of the eagerness of the friends of sound principles to provide for the dissemination of

those principles by the means of cheap literature. *To the Clergy the public are indebted for this.* They alone began the mighty movement, and having preached down, through many years, the opposition of well-meaning men to extended education, they are now ready to take the lead in supplying the demand created by that education. They it is to whom the public owe the consideration now bestowed upon the education of the people. They have ever been, as it was their interest no less than their duty, the friends of information : all for which they stipulated was, that this information should be based upon religion, upon the religion of the Church. And having succeeded in convincing the intelligent and wealthy that it was their interest to give the people a sound education, they now come forward to provide the material for carrying out their theory. But the object of the series is so ably stated by one of the editors in the opening chapters, that we refer our readers to it, as better calculated to explain their views than any thing we could advance.

Volumes 2 and 3 require little comment. The Dean of Lichfield has handled an interesting subject in a most able and interesting manner. The third is a reprint, and Mr. Chamberlain has done his part well.

Of Clement Walton we would gladly say much. Mr. Gresley is already well known by his works, and Clement Walton is not an unfit successor of the Portrait of an English Churchman. The fourth chapter, on practical Church Reform, is admirable ; but where all is good it is as invidious as it is difficult to single out for praise. All we would say is, that if the series go on as auspiciously as it has begun, it will be a most valuable addition to our literature.

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## LITERARY REPORT.

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*Christian Moderation, and the Reasons for it. A Sermon preached in the Parish Church of Rochdale, on Sunday, the 22d day of December, 1839. Being the Sunday after the Funeral of the Rev. W. R. Hay, Vicar of the Parish. By the Rev. RICHARD PARKINSON, B.D., Fellow of Christ's College, Manchester. (Printed at the request and for the use of the Parishioners.)* Manchester : Simms. 1840. Pp. 238.

WE have no occasion to introduce the author of this sermon to our readers. Though it is an unpretending discourse, it is characterised by that

charm which ability and piety alone can give to a subject. The more we make ourselves acquainted with the writings of this divine, especially his later ones, the more are we struck by his very happy mode of expressing himself in aphorisms. In another place will be found instances of this, but it is impossible to illustrate our position better than by the following instance which occurs in the preface. "Wise men trust in a good cause; fools trust to it." The title sufficiently explains the object of the sermon. In the former part the subject (Phil. iv. 5,) is handled generally; and in conclusion the reference is special to the

occasion. The sentence, "the Lord is at hand," is treated in the following way at pp. 12, 13, as regards the nearness of God in his mercies :

"The Lord is at hand! He is at hand in his mercies; he is at hand in his judgments. We may look upon this solemn intimation either on its bright or on its dark side; or we may look on it on both, and see in both abundant reasons for the cultivation of christian moderation. Let us first consider that he is at hand in his mercies. Moderation we have defined to be gentleness, meekness, patience. These are not virtues natural to the human heart. They must be sown there and cherished there by a higher and holier power than mere human wisdom and firmness; and such power is pledged to us in the intimation, 'The Lord is at hand.' He is at hand in the gracious aid which he affords through his Holy Spirit to every one who has become a member of his church by baptism, and who seeks for that aid through faith and prayer. He is at hand in his holy word, which he has caused to be written for our learning, and which conveys his will to man, both as to his own promises and our duties, in the language of eternal truth. He is at hand in the teaching of his ministers, to whom he has committed the ministry of reconciliation, and who are ambassadors in his name, praying you in Christ's stead, as though God did beseech you by them. He is at hand in his sacraments, the outward and direct channels through which he has pledged himself to be accessible by his people: the one an indispensable means of introduction into his church, and full participation in the privileges of his kingdom; the other equally indispensable as a prescribed mode of reconciliation with him in penitence, and an open token of fellowship with his church on earth, and communion with his church in heaven. In all these respects, and they are all of the most momentous import to our soul's health, 'the Lord is at hand.' He is with his church, through these instruments, in all its trials and troubles; and while constantly interceding for us with the Father in heaven, is still with us in this lower world, guiding and guarding us by his Spirit, till we come to his everlasting kingdom. We are thus enabled to let our moderation be known unto all men, because the Lord is at hand."—Pp. 12, 13.

The following advice is particularly good, and quite illustrative of a truth

in the Preface, but too often lost sight of now-a-days. "You are the church of which we are the ministers." And with this concluding passage of the sermon, we conclude our notice.

"You will soon, my brethren, be placed under the guidance of another pastor. Keep your eye on your own duties as well as his. Strengthen his hands in the discharge of both his sacred and civil offices, by your own zealous cooperation. Be assured that the chains are forged which are to bind down our church, as Samson was bound in the prison-house, only to be restored to liberty to make sport for the lords of the Philistines. It is you alone who can break the fetters, by standing fast in the liberty with which Christ and the laws of your country have made you free. At the same time, let your moderation be known unto all men. It is not violence, but firmness and zeal that is wanted. Follow your Lord and Master, who, when he was reviled, reviled not again; and yet submitted to every trial, even the death of the cross, that he 'might bear witness unto the TRUTH.'"—Pp. 22, 23.

*Controversial Lectures with Rome, in course of delivery at Manchester.*

*I. Importance of the Controversy.*

By REV. HUGH STOWELL, A. M.

*II. Rule of Faith. By Rev. R. Frost, A. M.*

SUCH are the titles of two Lectures just published as the first of a series, with a view to contrast the churches of England and Rome in points of doctrine. The first comes from Mr. Stowell, and is therefore eloquent: of its powers of argument we cannot say so much. In places where the right nail is hit on the head, it is clumsily done, and in one or two instances the reverend gentleman seems hardly to have clear cognizance of the dogmas of our own church. *The sermon might inspire an excitable partisan, but would never, we think, convert an opponent.* It seems designed as a manual on the subject, but in this point of view it is a total failure. The Manchester folk, however, have had one good sermon \* on Popery preached

\* "Popery refuted by Tradition," by Dr. Hook, reviewed elsewhere.

there lately, which will be a manual when the fury of Mr. Stowell's eloquence shall be overpast and spent.

Mr. Frost's Lecture has some good points, but betrays great indecision, and with an acknowledgment "that together with the Holy Ghost, we express our belief in one Holy Catholic Church," there is a sad beating about the bush as to what this Church is. We congratulate Mr. Frost upon being an exception to the generality of Ultra-Protestant writers. He is able to write a sermon on Popery, and yet to avoid attacking high churchmen! What will Mr. Stowell and others think of him?

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*The Colonial Magazine and Commercial-Maritime Journal.* Edited by R. M. MARTIN, Esq., Author of "The History of the British Colonies," &c. &c. London: Fisher, Son and Co. Pp. 152.

THE annually increasing number of emigrants to our colonies, who will, in future generations, necessarily exercise an immense influence on the doctrines of the whole race of men, calls for the serious attention of the British legislature and public at large. We consequently rejoice to see a work, devoted to this most interesting topic, published under the able and experienced surveillance of Mr. Martin. The first number is highly valuable; but we venture to express a hope that the state of religion, especially with reference to the Established Church, will not be overlooked in future publications, and that the best interests of the emigrant, namely, his immortal welfare, will command, at least, as much attention as his moral and political state.

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*The Pictorial History of Palestine.* By the Editor of the Pictorial Bible. Part VII. Pp. 64.

IF possible each number of this beautiful and most useful publication increases in interest. The pictorial department is worthy of the letter-

press, whilst the latter does no discredit to the talented illustrator. When completed it cannot fail to attract every class of biblical students. The mature scholar will find much profound learning and research; the less deeply read peruser will meet with abundance of interesting matter, and both will rise from the grateful task of studying the volume with satisfaction and delight. We heartily wish every one concerned in the publication every possible success.

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*The Temperance Emigrants; a Drama, Descriptive of the Difficulties and Discouragements incidental to Temperance Societies, and general Temperance Life.* By JOHN DUNLOP, Esq., one of the Vice-Presidents of the New British and Foreign Temperance Society, and President of the Western Scottish Temperance Union: Author of "The Philosophy of Drinking Usages in Great Britain and Ireland." London: Houlston and Stoneman. Pp. 91.

EVERY minister of the gospel must have experienced how much the moral and religious condition of his flock is prejudiced by habitual indulgence in excessive drinking. The house of God is neglected—home deserted—and the ale-house is the favourite abiding place of vast numbers, who yield to the seduction of strong drink. Hence misery and despair—and not unfrequently death. Mr. Dunlop's object is to stem the current of this crying evil; and in this attempt we hope he may succeed, as the work is got up in an amusing as well as an instructive manner; and the amiable zeal by which he is stimulated would not permit us to be hypercritical as to style or composition, were the defects much greater than we have discovered in the volume before us; nor will we in this place discuss the fundamental objections which we conceive to lie against the principle of Temperance Societies, as now constituted.



## A SERMON

ON THE EXCELLENCY OF SACRED MUSIC.\*

2 KINGS iii. 15.

*But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.*

THAT these words may be the better understood, it will be necessary to abridge from the sacred text the narrative of which they form a part. They are as follows. Inesha, king of Moab, had been a tributary of Ahab king of Israel, but had rebelled against his son Jehoram, who, in all probability, was a weak, as well as a bad prince. Under these circumstances, Jehoram applied for assistance to his contemporary Jehoshaphat, the king of Judah, and his request was readily granted. With these also the forces of the king of Edom were combined, and the campaign was opened against the Moabites. Finding it necessary, however, to take a circuitous route, they were unable to procure a supply of water, and in this strait Jehoshaphat inquired if a prophet of the Lord could be found with whom they might advise. Elisha was at hand; and although objecting to the wicked Jehoram, yet, for the king of Judah's sake he would not be silent. That he might be inspired with the power of divination, he desired that a minstrel should be brought. "And it came to pass, when the minstrel played, that the hand of the Lord came upon him."

This connexion between music and prophesying is frequently alluded to in the Old Testament;† and we may hence conclude that the musical art was held in considerable esteem. Indeed, in both Jewish and Christian churches, both vocal and instrumental music has been in constant use. Amidst the flowers of Eden, Adam is stated to have possessed all that could produce happiness; and of this unmingled joy we may well suppose music must have been a source. And after the invention of instruments by Jubal,‡ they soon became generally prevalent; for we find that in the time of Jacob they were even played by his domestics. In the book of Exodus we read the first account of the antiphon, or chaunt, when Moses and the children of Israel sang this song unto the Lord, and spake, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. . . . And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."§ This you will perceive was sung by responding, in a manner similar to that adopted in our cathedrals, and was probably brought by Moses from Egypt, since St. Stephen declared that "Moses was learned in all the wisdom of the Egyptians:"|| and an ancient father¶ informs us that in music he was especially instructed. The song of Deborah and Barak was also continued in alternate responses; and this style appears to have been always considered admirably adapted for

\* A Sermon preached in behalf of a Parish Choir in the north of England.

† 1 Sam. x. 5. 1 Chron. v. 1. passim. ‡ Gen. iv. 21. Gen. xxxi. 26, 27.

§ Exod. xv. 1-21. || Acts vii. 21, 22: xvi. 25, &c. ¶ Clemens Alex. Strom. 20. 1.



religious worship; inasmuch as the singers, by answering each other, mutually excite each other's devotion, and signify the consent and union of their prayers and praises in the whole.

That David was not backward in communicating the art which he himself cultivated so successfully his own compositions testify; and that his songs might not want accompaniment, he invented many musical instruments, and appointed two hundred and fourscore and eight, that were instructed and cunning in the songs of the Lord, with cymbals, psalteries, and harps for the service of the house of God;\* and thus a choir was established in the temple, which for ages redounded to the praise and glory of God, and to the good report of his people; and doubtless inspired the assembled tribes with devotion, telling them of the mighty hand and outstretched arm that had delivered them from bondage and misery, teaching them a strain of thanksgiving, and lifting up their hearts to God in holy psalmody. My brethren, we are accustomed to look upon the Jewish ceremonial worship as the necessary result of a legal obligation; and doubtless it was compulsory, and irksome, as compared with the free service of the gospel: but when we carry ourselves back to that holy temple in imagination—are absorbed with that tide of song which flowed through its arches, and was beaten back from its walls—we cannot suppose that *all* their worship was a mere compliance with the Mosaic ritual, and that it never rose into the spontaneous effusion of affectionate hearts; and although their whole law was but a shadow of good things to come, although they sang of triumphs in an *earthly* Canaan, and the *heavenly* one was not fully revealed, yet we cannot doubt but that, when they awoke those melodies which the sweet singer of Israel had taught them, that they looked forward to another Joshua, who should give them a rest,† of which the former Joshua had but merely spoken; and that, when thronging the sanctuary they praised God in his holy mountain, and sacrificed the spotless lamb, they trusted one day to “come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem . . . and to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.” And if any part of that holy ritual which God himself had taught them was to be for more than ephemeral duration, (and doubtless some there was,) it was that part which had been the result of patriarchal piety, before it had been directly enjoined, which from the fall of Adam had existed, as a proof that man's total corruption had not barred his heart against the entrance of the Spirit's influence, and which always had added fuel to the flames of devotion, and the warmth of divine love to the heart of the listless worshipper. Yes, when greater glory was revealed, it was to be celebrated with nobler harmony; when Christ had abolished empty pageants, songs of deliverance were not to be forgotten, but their sublimity was to be raised in proportion to the magnificence of their theme; the christian church was to improve upon that which the Jewish, with its silver trumpets, its harps, its psalteries, and cymbals, had begun, and for them was to substitute the peals of the majestic organ, which displays them all; and for mere melody, or a succession of sounds, to

\* 1 Chron. xxiii. 5.

† Heb. iv. 8.

substitute the beautiful combination of harmony, and to take up the never-dying strains of David, and to join it to a minstrelsy with the beauties of which the lyre of the royal poet could not compete.

Music has made part of holy worship in the church, under the old and new dispensation ; and if the dedication of human skill to God can be acceptable to him, this must be in a great degree, inasmuch as it is an act far superior to any other which has been discovered. I shall proceed then to point out, that not only the Bible, but also reason, shews us this superiority ; and for this purpose we will consider the causes in which it originates. Of these we will notice three. 1. Its extraordinary power over the human mind. 2. Its universality. 3. Its eternal duration.

1. Its extraordinary power consists in its influence over the passions, between which and all sounds there certainly exists a natural sympathy ; and we are sure that as light and wanton airs are apt to kindle wanton fires, so true devotional tunes excite or heighten devotional passions. It exercises a mastery over the understanding ; it lights up smothered fires, and calls forth latent energies. Whether for good or ill, it exercises almost unlimited sway ; it spurs the wicked to revenge, or it tames the fierceness of his nature ; it lulls to luxurious repose, or it excites to manly action ; it brings balm to the wounded heart, or it adds fuel to its fire ; it augments hate and cruelty, or it melts the soul to pity and to love ; it goes hand in hand with profligacy, or is in a sisterhood with piety and devotion. Who has not beheld its use and its abuse ? Who has not rejoiced to join with it in the house of God ? Who has not wept to hear it in the house of debauchery ? At one time, we see it kindling the fires of divine love, and teaching men to express the best emotions of their heart ; at another, we see " the harp and the viol, the tabret and pipe, and wine in their feasts ; but they regard not the work of the Lord, neither consider the operation of his hands." Of the magnitude of its power holy Scripture supplies us with examples. It stirred up the ardour of the conquerors of Canaan,\* and brought over to their side the invincible power of Jehovah. It expelled the evil spirit from the heart of Saul, and restored the royal maniac to his lost tranquillity of mind. And lastly, as in the example of our text, at its magic sound, the veil fell from futurity ; it rapt the prophet in other times, and fitted his mind for the instruction of God's prescient Spirit ; for " it came to pass, when the minstrel played, that the hand of the Lord came upon him." And,

2. If we can draw an argument for the superiority of this divine art over others, from the magnitude of its power, much more can we from the universality with which that power is acknowledged. Animate and inanimate nature alike appear formed for harmony. It was a magnificent conception of that learned heathen,† who supposed that the seven spheres, according to the rapidity and sluggishness of their revolutions, caused high and low intonation, and together formed a perfect symphony, too melodious for mortal ears to endure ; but far more magnificent was that conception of the royal Psalmist,‡ when he represented day and night as interchangeably dividing the world between them, and trans-

\* 2 Chron. xx. 21 ; xiii. 15.

† Cic. *Somnium Scipionis*.

‡ Psalm xix. 2, &c.

mitting in succession, each to other, the task enjoined them, as the responding parts of a choir, chaunting forth alternately the praises of God. "Day unto day uttereth speech, and night unto night sheweth knowledge." And although "there is no speech nor language," yet "their sound is gone out into all the world:" although there are no articulate sounds, they all rejoice in reason's ear, and are incessantly uttering a song of praise and thanksgiving. The whole world is an exhibition of choral harmony, and we can all of us enter into that poetical imagery of scripture, where inanimate things are said to be vocal with praise and with applause. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

3. But if music is superior from its vast power and universality, much more is it from its undying existence. Look to the eternity of the past and of the future. When first this universal frame was called forth into being, tuneful voices welcomed its formation—"the morning stars *sang together*, and the sons of God *shouted for joy*;" the father of the hollow lyre\* caught the strain and handed it down, and

"Through succeeding ages, all along,  
Saints praised the Godhead in devoted song."†

And as it accompanied the first creation, so also "music shall untune the sky." The trumpet of the archangel shall sound, and as a wizard's incantation, arouse the sheeted dead: then heaven and earth shall pass from us, and every thing shall dissolve, fleeting away like a vision, and not leaving a ruin to mark the place of its devastation. And then shall begin the religion of the blest—eternal and melodious praise. The saints, who loved to hymn God's praises here, shall there put off mortality and corruption, and enjoy the very perfection of nature; their happiness will be consummated, and there will be no more place for desire; they will have nothing more to ask, and nothing more to expect, but the secure possession and enjoyment of pleasures which never satiate; and then must faith be turned into sight, hope into enjoyment, prayer into praise; holy love shall be the *source*, and holy music the *expression*, of their delights.

"What know we of the saints above,  
But that they sing, and that they love?"‡

Painting and sculpture are arts that concentrate realities, and bring the beauties of distant parts of our creation to our immediate view. But they are perishable things of time. And the day of the Lord of hosts shall come upon all pleasant pictures; for then there shall be no need of such skill to heighten imagination. When, however, other things have an *end*, music shall *begin* to display her charms. "I heard," says St. John, speaking of the end of all things, "I heard the voice of harpers, harping with their harps: and they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." This, my brethren, is the song we shall one day sing, if we join in divine harmony, and strive to enter into the spirit of those christian hymns which feebly represent the hymns of the redeemed. Church music

\* Mercury is called "*Curvæ lyra parentem*."—HON.

† Bp. Ken.

shall prepare you for celestial melody. Support then this art, in which all christian churches of the world have gloried; an art which all ages followed; an art which the best and wisest of the governors of God's people ever commended; an art which strengthens meditation, promotes attention, and raises the hearts of men; an art which fills the mind with comfort and heavenly desires, allays all base and earthly cogitations, banishes the evil and secret suggestions of our invisible enemy, waters the heart that it may bear good fruit, makes the virtuous under affliction full of magnanimity and courage, remedies the wounds and brightens the sorrows of this present life—all-potent, universal, and eternal: the deprivation of which is mentioned as the severest curse that can befall a people—"When the voice of harpers and musicians and of pipers and trumpeters shall be heard no more;" and the cultivation of which is the blessed task of dazzled cherubim and seraphim before the throne of God, and the blessed reward of the saints who worship God and fall down before him, saying, "Alleluia, for the Lord God Omnipotent reigneth."

What more then can I say, but to exhort you by your love for God, by your hope of heaven, and by your fears for eternity, to do all in your power to improve this branch of religious worship? I will address you as divided into two parties: but I trust in God that what I shall utter will influence the conduct of all. Some of you, doubtless, are gifted with a musical talent, and a few are devoid of it. For those who have this precious gift, I pray to God that they may use it as not abusing it. Do not desecrate those tongues which were given you for nobler purposes, by devoting them to those ditties which must withdraw your thoughts from heaven. Am I admonishing those who frequent the alehouse? Cease from your bacchanalian strains, nor indulge in that which lends attraction to the poisonous draught! What do you sing of, but the praises of that which, if indulged in, will destroy the soul! What do you do but ornament the cup which is foul and venomous within!

Am I admonishing those who share the more refined pleasures of the drawing room? To you I recommend a noble theme. Cease your trifles, and consecrate your talents—not to the mere telling of vows of human love—of the fond uneasiness of farewell—of the delights of romantic solitude—of the pleasures of the feast—of the gaiety, perils, and splendour of war, and the vain mixture of caresses, tears and faintings, wooings and weepings, which distinguish our modern lyrics—but to telling of the glories of your God, and of his endless love; of the rewards of the warfare which martyrs and confessors waged; and of that place where there shall be no more sorrow, but tears shall be wiped from all eyes. Each and all remember, that music is a powerful instrument for good or ill; that it either stirs up heavenly desires, or flagrant affections; that if it work well, it works *with* God, and promotes spirituality; but if it work ill, it works *against* God, and provokes luxury and sensuality.

And let not this solemn warning fall unheeded upon those whose ears cannot distinguish between the sweet variations of harmony. They must know that sacred minstrelsy ascends as incense of a sweet smelling savour to heaven, and therefore by encouraging it, they are fulfilling

a necessary duty to God. I charge each one who hears me to be liberal in supporting that of which the loss would be a curse. Your services are now performed in a manner worthy of such holy compositions; and as the early Christians boasted that their music attracted spectators who were subsequently baptized, so we trust that when the listless observer enters our temple, melody may soften his heart to yield to the moral battery of God's Spirit, that the seeds of devotion may be sown, and that, as upon Elisha, when the minstrel played, the hand of the Lord may come upon him. But, however alluring and legitimate this attraction, I must remind you, that you owe it to the liberality of but a few individuals, and that the greater part have not shared in the honour of establishing it. Now then the opportunity of contributing to the decency of public worship offers. Without your assistance we must lose this aid to devotion. If I were appealing for your cooperation in educating the young, or to your sympathy in relieving the poor and the distressed, I should have large claims upon your liberality; but what must be my demand, when I ask you to dedicate of your wealth—not to man, who, however much his moving tale may strike the tender chords of pity, is but a pensioner of an hour, and therefore soon to leave this scene of woe, but—to the Holy One who inhabits eternity, who can give you to reap in proportion as you sow; and for the corruptible riches of this world can bestow upon you the incorruptible treasures of heaven. Let us, my brethren, strive to support a choir that may remind us of the hundred and forty and four thousand celestial harpers, whose "service high and anthems clear," may

"Dissolve us into ecstasies,  
And bring all heaven before our eyes;"

and may teach us constantly to look forward to that sanctuary where all human minstrelsy shall be hushed, and the immense tide of song roll from thousand times ten thousand voices of glorified saints; where, with the crown on the head and the harp in the hand, we may look to execute the will and hymn the praises of our God, wearing the diadem, and making the melody of glory.

P. A.

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## MISCELLANEOUS.\*

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### CUSTODY OF THE CHURCH AND CHURCHYARD.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—I have hunted through as many of your numbers as I can find, (though some I confess are mislaid and not forthcoming,) for the report of a case in a matter of Church Law, which at this time would be very valuable to me. I have read the case within a very few months either in your columns, those of the *St. James's Chronicle*, or of the *Ecclesiastical Gazette*, for, except the *Quarterly*, I take no other periodical.

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\* We wish it to be clearly understood, that we do not identify ourselves with the opinions of our correspondents.

The case was decisive, and the observation of the Judge or of the Editor (I cannot call to mind which) went to express a hope that the decision would set the matter at rest for ever. The case was respecting the custody of the Church and Church-yard; whether it was in the Incumbent solely, or primarily, with a right of access to the Church and Church-yard, on proper occasions, or whether the Churchwardens have an equal right, and consequently a claim to a duplicate key to both or either.

This is a question so clearly in the Incumbent's favour, and the case of ————, Hugg. Ross, 173, and cited in Chitty's edition of Burn's Justice, that I have no hesitation myself in asserting my right (a necessity my Churchwardens' conduct lays me under), but I would willingly bring ignorant and ill-advised people to a proper understanding by a multiplication of decisions, than put them to the expense of learning, or myself to the trouble of teaching them, in courts of law, civil or ecclesiastical. If, therefore, you can point me to the case I have already alluded to, or any others affecting similar matters, you will conduce perhaps to the settling a matter of dispute, which I am willing you should think more of, than conferring a favour upon

AN OLD SUBSCRIBER.

Dec. 30th, 1839.

#### TRACTS FOR THE TIMES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Your correspondent, Presbyter Anglicanus, has fairly answered my question regarding the Tracts for the Times in the affirmative. They *do*, it appears, *positively* condemn as idolatrous the *Romish* image worship. Will he now answer me another question. In what tract and what page this direct condemnation is to be found? Sir, it is with pain that I have perceived in these tracts much hesitating, ambiguous, and sometimes contradictory language on this point. For example: can any thing be much more unsatisfactory than what is said in the seventy-first tract, viz. that in Belgium and Italy there is not an idolatrous worship, but a worship *approaching* to idolatrous; and that in the popery which is to be found in many protestant countries, *no scandal of the kind exists!* What, is the author of this tract ignorant of the gross idolatry which is to be found in Pope Gregory XVIth's Encyclical Letter, which is received by the papal church throughout the world, and is to be found inserted in the English Laity's Directory for 1833, which I have in my possession? Sir, I ask you, I ask any candid person, to tell me whether it is any wonder that when such important admissions as these are made,—which are so utterly contrary to our thirty-second article, to our homilies, and to our rubric after the communion service,—is it any wonder, I say, that these tracts are mentioned with delight, in foreign Romanist publications, at Rome, and by Dr. Wiseman? Can Presbyter Anglicanus answer this?

I am, Sir, your obedient servant,

ANGLICUS.

P.S. If the Romish worship of Belgium and Italy only *approaches* idolatry, may it not be said, *Steer clear of it?*



## DOCTRINE OF THE ATONEMENT.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I have one more word to say on No. 73 of the Tracts for the Times, for which you will perhaps allow me a corner. It appears to me that the proposition, "The Atonement not a *manifestation* of God's justice," is almost every whit as objectionable as that which I misquoted, "The Atonement not a *satisfaction* to God's justice," because unless the Atonement be an exhibition or a manifestation to us of God's justice, I see not how we can affirm with any degree of certainty that it *is*, as our homily declares it to be, a satisfaction to God's justice, because we can have no knowledge whatever of any of these things, except such knowledge as is *manifested* and *exhibited* to us in Divine revelation. If therefore this doctrine of the Atonement fully satisfying the rigour of the Divine justice be not *exhibited* in revelation, it is clear that our homilies are guilty of the grievous error of *adding* articles of belief beyond what is written. I must ever therefore protest against the heading of this page, which in my humble opinion is of a highly dangerous tendency, and calculated to unsettle the minds of the young and unstable.

I am, Sir, your obedient servant,

PHOENIX.

## APOSTOLICAL SUCCESSION.

SONNET.

YES, 'tis a holy chain! that leads the soul,  
 Like Jacob's mystic ladder, up to God,  
 And points to brighter paths, by angels trod.  
 Oh! may this truth the scornful mind control!  
 When sceptic thoughts in wild confusion roll,  
 Or schism with its poison walks abroad,  
 Spreading around foul error's leprous brood,  
 May this great truth be the eternal goal  
 Of all our earthly strivings—on that bless'd band  
 Of holy men to fix our longing eyes;  
 Whose numbers, countless as the yellow sand  
 On ocean's shore, shall yet for ages stand,  
 The greatest of God's holy mysteries—  
 Earthborn, yet sprung from One whose house is in the skies!

R. M. T.

North Sunderland.



## ON IMAGE WORSHIP.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—After the explanation given in my last, in which I endeavoured to guard against any misapprehension, I cannot account for H. M'K.'s letter, unless it be the determination to have the last word. He must intend to jest, when he charges me with being the *apologist* of absurdity. He cannot alarm me with such a gong. What has the tale about the popish priest and the old woman to do with my previous letters? In which did I defend the presence of images to *excite devotion*? or insinuate that we must walk, in the least degree, *by sight* instead of faith? or assert the propriety of *setting before the eyes of the people* images designedly as objects of honour, or rendering them conspicuous parts of the temple *by teaching that they are aids to devotion*? I have intended them to be considered no more than "embellishments;" but the mind of an admiring spectator, if it contain any regard for sacred things, will, I say again, naturally reflect on the circumstances represented, and feel a respect for the representation; and this "may be dangerous in the case of the uneducated."

I shall not further pursue the subject, as in another letter signed H. M'K. (supposing a similar signature to be that of the same writer), I find I am now to contend with a dissenter. A reformed catholic acknowledges no communion, no *brotherhood* with heretics and schismatics, any more than papists. How orthodox soever in doctrine, or strict in moral rectitude, still they who "cause divisions and offences" in the Church are commanded to be "marked and avoided." Nor can they of the present day shield themselves behind the plea, that they do not *cause* divisions. A late writer justly inquires, "Does a succession in error amount to an assurance of truth?—does an evil by its continuance and duration grow into good?"\* It is written, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God?" Ultra-protestants, papists, and mere establishmentarians, virtually make the same charge against Catholic Christians, who take the Common Prayer Book, now assisted by the Tracts for the Times, as their commentary. "We desire," say these anti-traditioners, "to destroy their boasted catholicity, but we shall not find any occasion against these Catholics, except we find it against them concerning the law of the Church." With the Bible in one hand, and catholic tradition in the other, we fear them not. Without *them* we can but "box the air." Nor will we fear to honour an image, when by it any part of the grand scheme of redemption is held up to our view. But, mark! no *worship* whatsoever of any "image," either painted, hewn, carved, or graven, "the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth."

PRESBYTER ANGLICANUS.

January 2, 1840.

\* Poole's Strictures.

# ON THE RECEPTION OF THE COMMUNION BY THE MINISTER.

SIR,—Having had my attention lately directed to the silent reception of the Communion by the minister, I have bestowed some consideration upon the subject, and endeavoured to ascertain the true meaning of the rubric in question. The result of this investigation I forward to you; that, if it should be thought worthy of insertion, it may be honoured with a place in the pages of the CHRISTIAN REMEMBRANCER. If my interpretation be the true one, it may perhaps prove useful to some of your readers; if otherwise, I hope it will be the means of eliciting the truth, and thereby tend to my own benefit.

The rubric is as follows:—"Then shall the minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons, in like manner, (if any be present,) and after that to the people also, in order into their hands, all meekly kneeling. And, when he delivereth the bread to any one, he shall say, The body, &c."

Now the whole matter, I think, hangs upon the single word "deliver;" and consequently the probable signification of *it* will determine the question. If, when the minister is himself communicating, he can properly be said to *deliver* the sacred elements, he ought, undoubtedly, to *repeat* the words of administration. But, if the term cannot properly be then used, ought he not as undoubtedly to *omit* them?

Now, to determine the point, we must remember that, in general, the *act* of celebration implies two parties,—the minister and the communicant; that these parties have distinct duties to perform, and in different attitudes,—the former standing, the latter "meekly kneeling;" that, in respect of these duties or offices, the minister is properly said to *deliver* the sacred elements to the communicant, and the communicant to *receive* them from the minister. Now, in which of these characters is it, that the clergyman himself communicates? In his office of minister, or as one of the congregation? Doubtless as one of the congregation. And why? Because, 1. It does not appear that he can exercise his ministerial authority upon himself,—thus, for instance, he does not *absolve*\* or *bless* himself; 2. he communicates "meekly kneeling;" and 3. he is said, in the rubric, to *receive* the communion. But the rubric connects the words of administration with the *delivery*, and not with the *reception*, of the elements. Moreover, the communicant, be it observed, is not directed to say even Amen to them. Is it not then a legitimate conclusion, that the minister ought *not* to repeat them, when he is himself *receiving*?

I am, Sir, your faithful servant,

ΑΛΕΥΣ ΑΝΘΡΩΠΩΝ.

\* See the forms of absolution and blessing in this office. They have the word *you* and not *us*.

## LAW REPORT.

## No. LXXI.—A BILL

[AS AMENDED BY THE SELECT COMMITTEE]

## INTITULED "AN ACT FOR THE MORE EFFECTUALLY ENFORCING CHURCH DISCIPLINE."\*

(Continued from page 47.)

VIII. *Spiritual person prohibited from residing on preferment on his consent to abide by sentence of bishop or archbishop, &c.*—After sentence given no suit to be brought against spiritual person.—[And be it enacted, That if any such spiritual person shall, within fourteen days from the delivery to him of any such statement as aforesaid, freely and voluntarily, by writing under his hand, undertake to abide by such sentence as the said bishop or archbishop may give, it shall be lawful for the said bishop or archbishop, if he shall think fit, without public proceedings, by a sentence under his hand and seal, to prohibit such spiritual person from residing on or officiating within any preferment which he may hold within the diocese, or province or provinces, as the case may be; and all such sentences shall be good and effectual in law as if pronounced by the judge of the Court of Arches, or by the judge of the Chancery Court of York, after a hearing according to the provisions of this Act, and may be enforced by the like means, and shall be final and conclusive, and there shall be no appeal therefrom: Provided always, that in all cases in which such spiritual person shall have given such undertaking as aforesaid, the registrar of such bishop or archbishop shall, within ten days after the giving of such undertaking, deliver or cause to be delivered a notice in writing in the form or to the effect in the schedule to this Act in that behalf contained, to the person desirous of instituting such suit, and also a like notice to each and every bishop within whose diocese the said spiritual person may hold preferment,

and also a like notice to the churchwardens of each and every parish in which such spiritual person may hold preferment; and the bishop or archbishop shall not in any such case proceed to give sentence until after the expiration of one calendar month from the time of sending such last-mentioned notices, nor in case the parties or any of them to whom such notice shall have been sent shall within the said month enter into sufficient security to the satisfaction of the bishop to institute and prosecute, and shall accordingly within one calendar month thereafter institute, and in due course of law prosecute, a suit against the said spiritual person for the said offence or offences in the Court of Arches, or in the Chancery Court of York, as the case may be; in which suit, and at any stage thereof, it shall be lawful for the said bishop to intervene, if he shall think fit: Provided also, that after a sentence so given it shall not be competent to any person to bring any suit under this Act against such spiritual person on account of the offence or offences for which the said sentence purports to have been given; and such offence or offences, and the undertaking aforesaid, shall be stated in the said sentence, which shall be entered and remain on record in the registry of the said bishop or archbishop.]

IX. *Bishop to sequester preferment in certain cases.*—[And be it enacted, That when any such sentence or prohibition shall have been given, the bishop or bishops shall sequester any such preferment in the same manner and for the same purposes as are hereinafter mentioned in cases of suspen-

\* The additions and alterations made in this Bill are enclosed in brackets.

sion by any definitive sentence or decree of the judge of the Court of Arches, or of the judge of the Chancery Court of York: Provided always, that the said bishop may, if he shall see fit, in and by such sentence assign to such spiritual person out of the profits of such preferment any annual sum not exceeding one half of the net annual value of such preferment.]

X. *After fourteen days from delivery of statement, cause may be proceeded with in Court of Arches or Chancery Court of York, on request of bishop, &c.*—Provided always, and be it enacted, That at any time after the expiration of fourteen days from the delivery of such statement aforesaid to such spiritual person the bishop or archbishop by whose registrar such statement shall have been delivered or caused to have been delivered to such spiritual person may, if he shall think fit, at the prayer of any person desiring to institute a suit against such spiritual person, or of his own mere motion, make request to the judge of the said Court of Arches, or the judge of the Chancery Court of York, as the case may be, and that thereupon the said judge shall accordingly proceed to take, treat, examine, and determine the matter before himself or his substitutes.

XI. *Proceedings in case such request be not made within three months from delivery of statement as aforesaid.*—[Provided always, and be it enacted, That in case any bishop shall not, within three calendar months from the time when such statement shall have been left in his registry as aforesaid, give sentence without public proceedings, or make such request as aforesaid, and in case the person leaving such statement still desire to institute a suit, such person may appeal, within ten days after the expiration of such three months, to the archbishop of the province, by delivering or causing to be delivered to the said archbishop a true copy of such statement, annexed to and verified by an affidavit, wherein shall also be set forth the time when the said statement was left in the registry of the said bishop, and that the said bishop had not within the said three months made such request as aforesaid, and that thereupon it shall be lawful for the said archbishop,

if upon inquiry he shall see fit, to grant his permission to the said person to institute a suit touching the offences specified in such statement in the Court of Arches or Chancery Court of York, as the case may be, and within one calendar month from the delivery to him of such statement and affidavit, and not afterwards, to signify such permission by writing at the foot or end of such affidavit the words "Proceed herein," and by subscribing the same with his hand, which affidavit so subscribed the registrar of the said archbishop shall forthwith deliver or cause to be delivered to the party so appealing as aforesaid.]

XII. *Proceedings in Court of Arches or Chancery Court to be conducted as Causes of Correction have hitherto been conducted in the said courts, save as altered by this Act.*—And be it enacted, That in all suits to be hereafter instituted in the Court of Arches [or the Chancery Court of York] in pursuance of this Act, the proceedings shall be conducted and evidence shall be taken, by commission or otherwise, in the same form and manner as proceedings and evidence have been heretofore conducted and taken in Causes of Correction depending in the said courts respectively, save as such proceedings are altered by this Act, or may hereafter be altered by any order or orders of court which may from time to time be issued by the judges of the said courts, to adapt such proceedings more conveniently and summarily to carry into effect the provisions of this Act, and which order or orders such judge respectively is hereby empowered to make, and from time to time to rescind or alter, at his discretion; and the order or orders so to be made shall be as valid as if the same had been inserted in this Act; and save also when the judge of either of the said courts shall in pursuance of the powers given to him by this Act take evidence or direct evidence to be taken by word of mouth.

XIII. *Every suit to be commenced within two years from the commission of the offence.*—And be it enacted, That every such suit shall be commenced within two years after the commission of the offence in respect of which the suit shall be instituted, and

not afterwards: Provided always, that whenever any such suit shall be brought in respect of an offence for which a conviction shall have been obtained in any court of common law, such suit may be brought against the person convicted at any time within six months after such conviction, although more than two years shall have elapsed since the commission of the offence in respect of which such suit shall be so brought.

XIV. *After articles of charge allowed, defendant to give a separate issue to each article, and to plead.*—And be it enacted, That upon the articles of charge in any such suit being allowed by the court as admissible, the defendant shall be required forthwith to give a separate issue to each of such articles, and that all further pleading shall be concluded before the taking of any evidence in the said suit.

XV. *Power to suspend defendant during proceedings.*—And be it enacted, That when all the several pleas in any such suit shall have been concluded, and before witnesses shall have been examined, or afterwards, it shall be lawful for the judge, on motion in open court, on behalf either of the promoter of the suit or of the bishop of the diocese within which the defendant may hold any preferment, or, if he hold preferment within more than one diocese, on behalf of the archbishop of the province, to pronounce, if he shall think right, that there is a sufficient *prima facie* case against the defendant to justify, if need be, his suspension from performing any spiritual offices during the pendency of such proceedings, and to certify the same to the bishop of the diocese within which such defendant may hold any preferment, and that thereupon it shall be lawful for such bishop, if he shall see fit, to suspend such defendant accordingly, and to provide in the mean time for the performing the duties of such preferment, and if necessary by sequestration, as in the case of non-residence on a benefice: Provided always, that the salary to be assigned in any such case to the person appointed to perform the spiritual duties of such preferment shall not exceed one half of the net annual value thereof, nor the salary which the ordinary would have been empowered to assign to the curate

of such defendant if non-resident, under an Act passed in the first and second years of Her Majesty's reign, intituled, "An Act to abridge the holding of Benefices in Plurality, and to make better provision for the Residence of the Clergy."

XVI. *Witnesses to be examined to such parts only of pleas as court shall direct.*—And be it enacted, That in any such suit witnesses shall be examined on such parts only of the several pleas as the judge shall, on motion in open court, direct.

XVII. *Evidence may be taken viva voce in open court.*—And be it enacted, That in any such suit the said Court of Arches [or Chancery Court of York] (if it shall think fit) may summon before it and examine or re-examine witnesses by word of mouth, and either before or after examination by deposition or before a Commissioner, as hereinafter mentioned; and such evidence shall be taken down in writing by the registrar, or by such other person or persons, and in such manner, order, and course, as the judge of either of the said courts respectively shall direct.

XVIII. *Evidence may be taken viva voce before a commissioner.*—And be it enacted, That the said courts may, if they shall think fit, in any such suit issue one or more special commissions to some person, being an advocate or examiner of the said Court of Arches of not less than seven years' standing, or a barrister of not less than seven years' standing, to take evidence by word of mouth, at such time or times, places or place, and as to such fact or facts, and in such manner, order, and course, and under such limitations and restrictions, and to transmit the same to the registry of the court from which the commission shall issue in such form and manner as in and by the said commission shall be directed; and that such commissioner shall be attended, and the witnesses shall be examined, cross-examined, and re-examined by the parties, their counsel, proctors, or agents, if such parties, or either of them, shall think fit so to do; and such commissioner shall, if need be, make a special report to the court touching such examination, and the conduct or absence of any witness or

other person thereon or relating thereto; and the said courts are hereby respectively authorized to institute such proceedings and make such order or orders upon such report as justice may require, and as may be instituted or made in any case of contempt of the said courts respectively.

*XIX. Court may direct an issue to try any fact.*—And be it enacted, That it shall be lawful for the judge in any such suit to direct one or more feigned issue or issues to be tried in any court of common law, and either before a judge of assize or at the sittings for the trial of issues in London or Middlesex, and either by a special or common jury, in like manner and for the same purpose as is now done by the High Court of Chancery.

*XX. Court may in certain cases direct depositions to be read at the trial of the issue.*—And be it enacted, That it shall be in the discretion of the judge to direct that on the trial of any such issue the depositions already taken of any witness who shall have died, or who shall be incapable to give oral testimony, shall be received in evidence; and further, that such deeds, evidences, and writings shall be produced, and that such facts shall be admitted as to the said judge shall seem fit.

*XXI. Court may direct new trials of issues.*—And be it enacted, That it shall be lawful for the judge to direct one or more new trial or new trials of any issue, either generally or upon certain points only; and that in case any witness examined at a former trial shall have died, or have, through bodily or mental disease or infirmity, become incapable to repeat his testimony, it shall be lawful for the said judge to direct that parol evidence of the testimony of such witness shall be received.

*XXII. Attendance of witnesses and production of papers, &c. may be compelled by subpoena.*—And be it enacted, That it shall be lawful in any such suit for the judge of the said Court of Arches or the said Chancery Court of York, or for any such commissioner appointed in pursuance of this Act, to require the attendance of any witnesses, and the production of any deeds,

evidences, or writings, by writ, to be issued by such judge or commissioner in such and the same form, or as nearly as may be, as that in which a writ of subpoena ad testificandum, or of subpoena duces tecum, is now issued by Her Majesty's Court of Queen's Bench at Westminster; and that every person disobeying any such writ so to be issued by the said judge or commissioner shall be considered as in contempt of the said Court of Arches or Chancery Court of York respectively, and shall also be liable to such and the same penalties and consequences as if such writ had issued out of the said Court of Queen's Bench, and may be sued for such penalties in the said Court of Queen's Bench.

*XXIII. Witnesses to be examined on oath, and to be liable to punishment for perjury.*—And be it enacted, That any witness who shall be examined *viva voce* in pursuance of this Act shall give his or her evidence upon oath, or upon solemn affirmation in cases where an affirmation is allowed by law instead of an oath, which oath or affirmation respectively shall be administered by the judge or his surrogate, or by any commissioner appointed in pursuance of this Act; and that every such witness who shall wilfully swear or affirm falsely shall be deemed guilty of perjury, and shall be punished accordingly.

*XXIV. Costs in the discretion of the court, and may be taxed and enforced as costs in any ecclesiastical court.*—And be it enacted, That the costs of such issues, or of such commission as aforesaid, as the judge of the said Court of Arches or Chancery Court of York shall under this Act direct, shall be paid by such party or parties, person or persons, and be taxed by the registrar of the said courts respectively, in such manner as the said judge shall direct, and that payment of such costs shall be enforced in the same manner as costs between party and party may be enforced in any ecclesiastical court.

*XXV. Sequestration and application of profits of preferments during suspension under a definitive sentence.*—And be it enacted, That when in any such suit any spiritual person shall be



suspended by any definitive sentence, or decree having the force and effect of a definitive sentence, from any preferment or preferments, the bishop shall during such suspension sequester the profits of such preferment or preferments, and by order under his hand direct the application of the profits of the same respectively, after deducting the necessary expenses of providing for the duties of the same respectively, in the first place, to the payment of the costs and expenses which shall have been incurred in the prosecution of such suit, and in relation to such suspension and sequestration; and in the next place towards the repair or sustentation of the chancel, house of residence of any such preferment, or of any of the buildings and appurtenances thereof, and of the glebe and demesne lands; and in the next place towards the augmentation or improvement of any such preferment, or the house of residence thereof, or of any of the buildings or appurtenances thereof, or towards the improvement of any of the glebe or demesne lands thereof; and that no part of such profits shall be paid to the spiritual person so suspended, nor applied for his use or benefit, or in satisfaction of a sequestration previously or subsequently obtained at the suit of a creditor, [except such sequestration shall have been founded on a judgment duly docketed before the passing of this Act,] unless, on special cause shown, the said bishop, in and by an order under his hand and seal, shall think fit otherwise to direct; and that such order shall set forth the circumstances and reasons which induce the bishop to make the same, and shall be filed in the registry of the said bishop by the registrar thereof, and shall be open to inspection.

**XXVI. Appeal to Privy Council.**—And be it enacted, That in all such suits there shall be an appeal from the said Court of Arches [and Chancery Court of York respectively] to Her Majesty in council, to be referred to the judicial committee of the Privy Council, and to be proceeded in in the same manner as appeals from the said courts are now proceeded in: Provided always, that there shall be no appeal

from any interlocutory decree or order not having the force or effect of a definitive sentence, and thereby ending the suit in the court below, save by the permission of the judge of such court.

**XXVII. Archbishops and bishops, members of the Privy Council, to be members of the judicial committee on all appeals under this Act.**—[And be it enacted, That every archbishop and bishop of the United Church of Great Britain and Ireland, who now is or at any time hereafter shall be sworn of Her Majesty's most honourable Privy Council, shall be a member of the judicial committee of the privy council for the purposes of every such appeal as aforesaid; and that no such appeal shall be heard before the judicial committee of the Privy Council unless at least one of such archbishops or bishops shall be present at the hearing thereof.]

**XXVIII. Appellant to give security for costs.**—And be it enacted, That the appellant shall be required to give such security as the said Court of Arches [or Chancery Court of York respectively] shall think fit for the costs to be incurred by such appeal, and for all other costs previously incurred.

**XXIX. Provisions of 27 Geo. 3. cap. 44. not to apply to suits against spiritual persons.**—And be it declared and enacted, That so much of an Act passed in the twenty-seventh year of the reign of His late Majesty King George the Third, intituled "An Act to prevent Frivolous and Vexatious Suits in Ecclesiastical Courts," as enacts that no suit shall be commenced in any ecclesiastical court for fornication or incontinence after the expiration of eight calendar months from the time when such offence shall have been committed, does not and shall not extend to charges or suits against spiritual persons for fornication or incontinence.

**XXX. Saving of archbishop and bishop's powers.**—And be it enacted, That nothing in this Act contained shall be construed to affect any authority over the clergy of their respective provinces or dioceses which the archbishops or bishops of England and



Wales may now according to law exercise personally and without process in court.

XXXI. *Extent of Act.*—And be it enacted, That this Act shall not extend to Scotland or Ireland, nor to the Isle of Man, nor to the Islands of Guernsey, Jersey, Alderney, or Sark, nor to

any appeal from any court within the said isle or islands.

XXXII. *Act may be altered or repealed in the present session.*—And be it enacted, That this Act may be repealed or amended or altered by any Act or Acts to be passed in this present session of Parliament.

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

<i>Name.</i>	<i>Place.</i>	<i>County.</i>	<i>Article.</i>
Bell, E. . . .	Wickham Market . . .	Suffolk . . .	Handsome Set of Robes.
Bowes, S. . . .	Openshaw . . . . .	. . .	Plate.
Boyle, E. . . .	Bathwick . . . . .	. . .	Plate.
Browne, P. . . .	Oswaldwistle . . . . .	. . .	Bible, elegantly bound.
Collinson, J. . . .	Gateshead . . . . .	Durham . . .	Service of Plate.
Croke, W. R. . . .	Taunton . . . . .	Somerset . . .	Superb Set of Robes.
Daniel, A. . . .	Frome . . . . .	Somerset . . .	Butter-glass & Stand.
Deane, H. . . .	Gillingham . . . . .	Dorset . . .	Splendid Piece of Plate.
Delafosse, C. D. . .	Richmond . . . . .	Surrey . . .	Service of Plate.
Evans, E. C. . . .	Eardisland . . . . .	. . .	Handsome Bible.
Eyre, C. J. P. . . .	Calne . . . . .	Wilts . . .	Splendid Bible.
La Trobe, J. A. . .	Melton . . . . .	Leicester . . .	Tea Service.
Ommaney, E. A. . .	Mortlake . . . . .	Surrey . . .	{ Set of Robes and elegant Bible.
Poole, H. . . .	St. Paul's . . . . .	Forest of Dean	Purse of Sovereigns.
Quarmby, J. . . .	Curate of Mablethorpe		{ Handsome new Gown, by the Rector.
Sedgwick, J. . . .	Newton in Markerfield		Eighty Guineas.
Snowdon, J. . . .	Grantham . . . . .	Lincoln . . .	Tea Service.
Wade, A. . . .	West Baldon . . . . .	Durham . . .	Ditto.

### ORDINATIONS.

March 15, Bishop of Lincoln.  
 „ Bishop of Peterborough.  
 July 25, Bishop of Worcester.

*By his Grace the Archbishop of Canterbury.*

### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Baker, John Gerrard Andrews . . . . .	B.A.	Trinity	Cambridge
Cooke, John . . . . .	B.A.	Corpus Christi	Cambridge

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Molesworth, William Nassau . . . . .	B.A.	Pembroke	Cambridge
Petley, Henry . . . . .	B.A.	Wadham	Oxford
Pulling, Edwin Wm. Relham . . . . .	B.A.	Queen's	Cambridge

PRIESTS.

Bradstreet, William . . . . .		Emmanuel	Cambridge
Polhill, Henry Western Onslow . . . . .	B.A.	University	Oxford
Simpson, George Stringer . . . . .	B.A.	Trinity	Cambridge

*By his Grace the Archbishop of York.*

DEACONS.

Harrison, Thomas Dalton . . . . .	Lit.		
Hawke, Edward Henry Julius . . . . .	B.A.	Catherine Hall	Cambridge
Jessop, John . . . . .	B.A.	St. John's	Cambridge
Maister, Henry . . . . .	B.A.	New Inn Hall	Oxford
Napier, Alexander . . . . .	B.A.	Trinity	Cambridge
Sharpe, James Falconer . . . . .	B.A.	Sidney Sussex	Cambridge

PRIESTS.

Coomb, Charles . . . . .	Lit.		
Corbett, James Wortley . . . . .	B.A.	Merton	Oxford
Croker, Richard . . . . .	B.A.	Trinity	Dublin
Lamotte, George Grimshaw . . . . .	B.A.	Emmanuel	Cambridge
Waller, Robert Plum . . . . .	B.A.	Jesus	Cambridge
Woodhall, Edward Harrison . . . . .	B.A.	Exeter	Oxford

*By the Lord Bishop of London.*

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Champneys, Edward Hill . . . . .	S.C.L.	All Souls	Oxford
Cooke, Frederick Charles . . . . .	B.A.	St. John's	Cambridge
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France, George . . . . .	B.A.	Exeter	Oxford
Greenwood, Charles . . . . .			
Holden, Henry . . . . .	M.A.	Balliol	Oxford
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Leigh, Charles Brian . . . . .	B.A.	Christ's	Cambridge
Maunder, Charles . . . . .	B.A.	Queen's	Cambridge
Roberts, Arthur . . . . .	B.A.	Magdalen	Oxford
Roberts, Charles Coleby . . . . .			
Ruption, George Herbert . . . . .	B.A.	University	Oxford
Scratchley, Charles James . . . . .	B.A.	Brasenose	Oxford
Spurr, Thomas . . . . .		Trinity	Cambridge
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Turner, W. T. . . . .	M.A.	Trinity	Cambridge
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Gurney, Thomas William Henry . . . . .	B.A.	St. John's	Cambridge
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Johnstone, Robert Abercromie . . . . .	M.A.	Trinity	Cambridge
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Loveday, Henry Augustus . . . . .	B.A.	St. Peter's	Cambridge

106 *University, Ecclesiastical, and Parochial Intelligence.*

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Menge, John Philip . . . . .		Church Misany.	Islington
Roper, Arthur Wellington . . . . .	B.A.	Emmanuel	Cambridge
White, John Tahourdin . . . . .	M.A.	Corpus Christi	Oxford

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Edwards, John . . . . .	B.A.	Lincoln	Oxford
Foster, William . . . . .	Lit.	St. Bees	
Galaher, George Fitzgerald . . . . .	B.A.	Trinity	Dublin
Harrison, John Barry . . . . .	B.A.	Magdalen	Cambridge
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Long, William Duncan . . . . .	B.A.	Trinity	Dublin
Marsden, Edward . . . . .	B.A.	St. John's	Cambridge
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Orlebar, John Charles . . . . .	Lit.	St. Bees	
Royds, Charles Leopold . . . . .	B.A.	Wadham	Oxford
Stuart, David James . . . . .	B.A.	Trinity	Cambridge
Wallis, John . . . . .	B.A.	Queen's	Oxford
Wilson, Matthew . . . . .	Lit.	St. Bees	

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Echlin, John Robert . . . . .	B.A.	Trinity	Dublin
Fox, Clement . . . . .	M.A.	Queen's	Oxford
Gaman, John . . . . .	B.A.	Catharine Hall	Cambridge
Harries, Thomas . . . . .	B.A.	Jesus	Oxford
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Jackson, Henry Worsley . . . . .	B.A.	Queen's	Cambridge
Jeffries, Edward . . . . .	B.A.	Trinity	Dublin
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Moore, James . . . . .	B.A.	Magdalen	Cambridge
Nason, William Henry . . . . .	B.A.	Trinity	Dublin
Phillips, John Bartholomew . . . . .	M.A.	All Souls'	Oxford
Price, David . . . . .	B.A.	Trinity	Dublin
Read, John . . . . .	B.A.	Trinity	Dublin
Watson, Alexander . . . . .	B.A.	Corpus Christi	Cambridge

*By the Lord Bishop of Worcester.*

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Marsh, W. N. T. . . . .	B.A.	Oriel	Oxford
Mills, H. . . . .	B.A.	Balliol	Oxford
Robinson, G. W. . . . .	B.A.	St. Peter's	Cambridge
Scott, G. . . . .	B.A.	Worcester	Oxford

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Baxter, R. H. . . . .	B.A.	Brasenose	Oxford
Brewin, G. . . . .	B.A.	Christ's	Cambridge
Eyre, H. S. . . . .	B.A.	Christ Church	Oxford
Jones, R. . . . .	( <i>let. dim.</i> )	St. David's	Lampeter
Matthias, W. . . . .	B.A.	Brasenose	Oxford
Merivale, A. F. . . . .	M.A.	Trinity	Cambridge
Smith, C. F. . . . .	( <i>let. dim.</i> )	Queen's	Cambridge

*By the Lord Bishop of Gloucester and Bristol.*

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Holme, Meyrick . . . . .	M.A.	Brasenose	Oxford
Martin, John . . . . .	B.A.	Sidney Sussex	Cambridge
Spearman, William . . . . .	B.A.	Trinity	Cambridge
Thomas, David Parry . . . . .	B.A.	Jesus	Oxford

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Crompton, John Lake . . . . .	B.A.	Trinity	Cambridge
Garratt, William . . . . .	B.A.	Trinity	Cambridge
Mason, Erasmus Valentine . . . . .	M.A.	Trinity	Cambridge
Purnell, Thomas . . . . .	B.A.	New Inn Hall	Oxford
Shillito, Richard . . . . .	M.A.	Trinity	Cambridge

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Hinde, Jacob William Youde . . . . .	B.A.	Wadham	Oxford

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Ellis, Thomas Robert . . . . .	B.A.	Trinity	Dublin
Ellis, Arthur . . . . .	B.A.	Trinity	Dublin

*By the Lord Bishop of Salisbury.*

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Langhorne, Frederick . . . . .	Lit.		
Niven, Henry . . . . .	B.A.	St. John's	Cambridge
Rickards, Robert Francis Bute (let. dim.) . . . . .	B.A.	Balliol	Oxford
Smith, William . . . . .		St. John's	Cambridge
Wilson, Charles Thomas . . . . .	B.A.	Magdalen Hall	Oxford
Wyndham, John . . . . .	M.A.	Magdalen	Oxford

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Brodie, Peter Bellinger . . . . .	B.A.	Emmanuel	Cambridge
Frampton, William Charles . . . . .	M.A.	Trinity	Cambridge
Kenworthy, Joseph . . . . .	B.A.	Caius	Cambridge
Meyrick, Edwin . . . . .	M.A.	Queen's	Oxford
Wyndham, Hugh . . . . .	S.C.L.	St. Peter's	Cambridge

*By the Lord Bishop of Lincoln.*

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Burrell, Willoughby James Peter . . . . .	B.A.	St. John's	Cambridge
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Jackson, Curtis . . . . .	B.A.	St. John's	Cambridge
Mould, John . . . . .	B.A.	St. John's	Cambridge
Neville, Charles . . . . .	B.A.	Trinity	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Newcomb, George Charles . . . . .	B.A.	Oriel	Oxford
Stanley, Richard . . . . .	B.A.	Brasenose	Oxford
Stevenson, Joseph . . . . .	B.A.	St. John's	Cambridge
Street, Benjamin . . . . .	B.A.	Trinity	Dublin
Williams, John Haddelsey . . . . .	B.A.	St. Mary Hall	Oxford

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Butt, John Molesworth . . . . .	B.A.	Corpus Christi	Cambridge
Dunkin, Theodore Edward . . . . .	B.A.	Trinity	Cambridge
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Huff, Edmund . . . . .	B.A.	Queen's	Cambridge
Kirwan, Martin . . . . .	B.A.	King's	Cambridge
Law, William . . . . .	B.A.	Queen's	Cambridge
Marshall, Henry . . . . .	Lit.		
Marshall, Thomas Edward . . . . .	B.A.	Emmanuel	Cambridge
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Smith, Hugh William . . . . .	M.A.	St. John's	Cambridge

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Church, R. W. . . . .	M.A.	Oriel	Oxford
Collis, J. D. . . . .	B.A.	Worcester	Oxford
Combs, H. . . . .	B.A.	St. John's	Oxford
Girdlestone, J. G. . . . .	S.C.L.	New	Oxford
Hyman, O. H. B. . . . .	B.A.	Wadham	Oxford
Marshall, E. . . . .	B.A.	Corpus Christi	Oxford
Marsden, C. J. . . . .	B.A.	Christ Church	Oxford
May, H. T. . . . .	B.A.	New	Oxford
May, H. T. . . . .	B.A.	Merton	Oxford
Melville, D. . . . .	B.A.	Brasenose	Oxford
Pears, S. A. . . . .	M.A.	Wadham	Oxford
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Phillot, H. W. . . . .	B.A.	Christ Church	Oxford
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Stanley, A. P. . . . .	B.A.	University	Oxford
Webber, W. C. F. . . . .	M.A.	Christ Church	Oxford
Wilson, J. M. . . . .	M.A.	Corpus Christi	Oxford

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Bridges, B. E. . . . .	M.A.	Lincoln	Oxford
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Dale, H. . . . .	M.A.	Magdalen	Oxford
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Dudley, S. G. . . . .	B.A.	Jesus	Oxford
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Henney, T. F. . . . .	M.A.	Pembroke	Oxford
Hill, E. . . . .	M.A.	New	Oxford
Horton, E. . . . .	M.A.	Worcester	Oxford
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Hurle, R. R. . . . .	M.A.	Caius	Cambridge
Knollis, F. M. . . . .	B.A.	Magdalen	Oxford

Name.	Degree.	College.	University.
Mathews, A. . . . .		Lincoln	Oxford
Pogson, E. J. . . . .	S.C.L.	St. John's	Oxford
Pusey, W. B. . . . .	M.A.	Oriel	Oxford
Sheppard, H. . . . .	M.A.	Oriel	Oxford
St. John, P. . . . .	B.C.L.	Downing	Cambridge
Tingling, E. D. . . . .	B.A.	Christ Church	Oxford
Wheeler, G. D. . . . .	B.A.	Wadham	Oxford
Woolcombe, W. W. . . . .	M.A.	Exeter	Oxford

*By the Lord Bishop of Chichester.*

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Anstey, Arthur . . . . .	B.A.	Worcester	Oxford
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How, George . . . . .		Magdalen Hall	Oxford
Theed, John Henry . . . . .	B.A.	Sidney Sussex	Cambridge

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Blakiston, Robert . . . . .	B.A.	Queen's	Oxford
Clarkson, George A. . . . .	B.A.	Jesus	Cambridge
Cogan, Henry . . . . .	B.A.	St. John's	Cambridge
Durbin, Frederick J. . . . .	B.A.	Trinity	Cambridge
Ellman, Edward B. . . . .		Wadham	Oxford
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Micklethwaite, J. H. . . . .	B.A.	Trinity	Cambridge
Mitchell, St. John . . . . . (let. dim.)	B.A.	St. Edmund Hall	Oxford
Routh, J. O. . . . .	B.A.	Christ's	Cambridge
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Lamb, W. . . . .		St. Bees	
Murphy, E. S. . . . .	B.A.	Trinity	Dublin
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Fountaine, J. . . . .	B.A.	Emmanuel	Cambridge
Gillett, D. . . . .	B.A.	Magdalen	Cambridge



<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>
Gridale, J. . . . .	B.A.	Emmanuel	Cambridge
Mansfield, J. . . . .	B.A.	Trinity	Oxford
Payne, J. H. . . . .	B.A.	Caius	Cambridge
Rackham, J. M. . . . .		St. Bees	
Reynolds, F. C. P. . . . .	B.A.	St. John's	Cambridge
Scholefield, R. D. . . . .	B.A.	Trinity	Cambridge
Slipper, R. B. . . . .	B.A.	Caius	Cambridge
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Gilbert, A. . . . .	B.A.	Emmanuel	Cambridge
Goodwin, F. G. . . . .	B.A.	Corpus Christi	Cambridge
Graves, E. . . . .	B.A.	Worcester	Oxford
Grigg, T. N. . . . .	B.A.	St. Peter's	Cambridge
Gwyn, R. H. . . . .	B.A.	Exeter	Oxford
Lucas, R. G. . . . .	B.A.	University	Oxford
Meadows, J. B. . . . .	B.A.	Corpus Christi	Cambridge
Raven, N. J. . . . .	B.A.	Queen's	Cambridge

## PREFERMENTS.

Right Rev. James Bowstead, D.D., Bishop of Sodor and Man, to be translated to the see of Lichfield.

Rev. Henry Pepys, B.D., late Fellow of St. John's College, Cambridge, Prebendary of Wells, Rector of Moreton, Essex, to be Bishop of Sodor and Man.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Adams, R. N. . . . .	Rempstone	£478	Notts	York	{ Rev. Dr. Chafy, Master of Sydney College
Barney, J. . . . .	Charlton Adam	137	Somerset	B. & W.	
Bayley, — . . . .	Ackworth	403	York	York	{ Chanc. of the Duchy of Lancaster
Bellingham, J. G. . . . .	{ Turckdean & Curacy of Aldsworth	274	Glouc.	G. & B.	Christ Ch. Oxford
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Birch, J. . . . .	Crossends		Lanc.	Chester	
Bloxam, A. . . . .	Twycross	218	Leicest.	Lincoln	Earl Howe
Charnock, J. . . . .	Aldfield	72	York	York	Mrs. E. Lawrence
Cliff, L. A. . . . .	Thorn Falcon	296	Somerset	B. & W.	{ For this turn, B. Stamford, Esq.
Coney, T. B. . . . .	Pucklechurch	728	Glouc.	G. & B.	D. & C. of Wells
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Garrett, — . . . .	Bruton	138	Somerset	B. & W.	Sir R. C. Hoare, Bt.
Geldart, J. W. . . . .	Kirk Deighton	901	York	York	J. W. Geldart, Esq.

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Giles, J. D. . .	Kingerby	£287	Lincoln	Lincoln	{ Lord Willoughby de Eresby
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Heldyard, I. . .	{ Swannington with Wood Dalling annexed.	{ 376	Norfolk	Norw.	{ Master and Fellows of Trinity Hall, Cambridge
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Kent, R. . .	Disley	117	Chester	Chester	T. Legh, Esq.
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Maitland, P. . .	{ St. Peter's Church, Blackburn	{ 153	Lanc.	Chester	Vicar of Blackburn
Massey, T. . .	Hatcliffe	280	Linc.	Lincoln	{ Collegiate Church of Southwell
Molesworth, Dr.	Rochdale	1730	Lanc.	Chester	Abp. of Canterbury
Moore, E. . .	Whitchurch	456	Oxford	Oxford	Lord Chancellor
Nicholson, T. .	Paxton	231	Hunts.	Lincoln	D. & C. of Lincoln
Piggott, W. . .	Oakley	264	Bucks	Lincoln	{ Sir T. D. Aubrey, Bart.
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Thorpe, W. . .	Woolkey	309	Somerset	B. & W.	Subdean of Wells
Turner, G. T. . .	{ Kettleborough, St. Andrew's	{ 290	Suffolk	Norwich	{ For this turn, Hon. and Rev. F. Hotham
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Walton, F. P. .	Ainderby		York	York	Lord Chancellor
White, J. . .	{ St. Andrew's with St. Mary Breadman, Canterbury	{ 224	Kent	Canterb.	Abp. of Canterbury
Whitehurst, E. .	{ Devynnock, and Chapelry of Ystradvelly	{ 284	Brecon	St. David's	{ Bp. of Gloucester and Bristol
Whittaker, R. N.	Whalley	137	Lanc.	Chester	Abp. of Canterbury
Wray, G. . .	Leven	1190	York	York	Rev. G. Wray

#### APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Atkinson, M. . .	{ Clerical Principal of Gloucester Training and Commercial School.
Bennett, E. . .	Incumbent of St. John's Chapel, Chittlehampton.
Browne, W. B. . .	Chaplaincy of Knutsford House of Correction.
Carey, W. . .	Master of the Grammar School, Lewes.
Chomley, J. M. . .	Chaplaincy of Lower Brading, Sussex.
Coghlan, J. . .	Incumbent of one of the New Churches, Bethnal Green.
Cooper, W. . .	Rural Dean of Washcroft.
Custance, J. . .	Chaplain to Dowager Lady Suffield.
Davies, R. B. . .	Curacy of Accrington, Lancashire.

Name.	Appointment.
Duke, E. . . . .	Secretary of the Salisbury Diocesan Branch of the Societies for Promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts.
Dunningham, J. . . . .	Master of Free Grammar School, Colchester.
Dusantoy, W. . . . .	Curate of Frome Selwood.
Flinson, W. . . . .	Domestic Chaplain to the Earl of Courton.
Hassall, Rev. J. M.A. . . . .	Chaplain to the Earl of Sefton.
Highmore, F. N. . . . .	Head Master of Free Grammar School, Burnley.
Howell, H. . . . .	Curate of Shobroke, Devonshire.
Jenkins, E. . . . .	Curate of Tredunnoch and Llanthewybach, Monmouthsh.
Johns, J. W. . . . .	Curate of Falmouth.
Lubbock, R. . . . .	Chaplain of Guiltcross Union Workhouse.
Luney, R. . . . .	Inspector of the Exeter Diocesan Schools.
McCobb, M. . . . .	Chaplain of the Cranborne Wimborne Union.
Nelson, J. . . . .	Master of Rotherham Grammar School.
Ness, E. . . . .	Domestic Chaplain to the Earl of Craven.
Nicholson, P. C. . . . .	Curate of St. James's, Leeds.
Parsons, C. . . . .	Curate of St. Mary's, Southampton.
Putsey, W. . . . .	Curate of Elton, Durham.
Rashdall, J. . . . .	Minister of Episcopal Church Precinct of Bedford, Exeter.
Rawes, J. . . . .	Minor Canon of Bristol Cathedral.
Roberts, A. . . . .	Chaplain to Halstead Union.
Roberts, C. C. . . . .	Fourth Master of St. Paul's School, London.
Rowlands, D. . . . .	Chaplain to Earl Gosford.
Scott, W. . . . .	Incumbent of Christ Church, New-road, Hoxton.
Stockdale, J. . . . .	Rural Dean of Washcroft.
Taylor, H. . . . .	Incumbent of All Saints, Stepney.
Terry, G. T. . . . .	Head Master of the Grammar School, Thornton.
Tryer, H. . . . .	One of the Domestic Chaplains to the Duke of Richmond.
Walter, W. . . . .	Rural Dean of the Deanery of Yarbro'.

## CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Blencowe, T. . . . .	{ Marston, St. Lawrence, with Warkworth }	£316	Northam.	Peterb.	{ Trustees of late S. Blencowe }
Carter, J. . . . .	Bainton	757	York	York	{ Prof. and Fellows of St. John's Coll. Bp. of Winchester }
Codrington, T. S. . . . .	Wroughton		Wilts	Salisb.	
Fisher, C. . . . .	{ Ovington with Tilbury }	467	Essex	Lond.	{ J. Fisher, Esq. }
*Fonnereau, C. W. . . . .	{ St. Margaret's, Ips. wich, and Tud- denham St. Martin }	115 50	Norfolk Suffolk	{ Norwich }	The Incumbent
Girdlestone, W. E. . . . .	{ Killing, with Sulthouse }	406	Norfolk	Norwich	Mrs. Girdlestone
Hay, W. R. . . . .	{ Ackworth Rochdale }	403 1730	{ York Lanc.	{ York Chester }	{ Chancellor of Duchy of Lancaster Abp. of Canterbury & Preb. of York }
Hodgkin, J. . . . .	Northmolton	110	Devon	Exeter	East Morley
Nicholson, J. . . . .	Great Paxton	231	Hunts	Lincoln	D. & C. of Lincoln
Savile, G. . . . .	{ Howell Shircoaks }	124 90	Lincoln	Lincoln	{ D. of Norfolk }
Swatman, E. . . . .	Little Fransham	504	Norfolk	Norwich	F. R. Reynolds
Vollans, W. . . . .	Hemsworth	1064	York	York	W. B. Wrightson

\* Mr. Fonnereau was one of the few (lately) surviving, who were present at Rodney's action of April 12, 1782, being acting lieutenant in the *Conqueror*, which led into action.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Warner, G. L.	{ St. Mary Bredin, Canterbury	{ £224	Kent	Canterb.	Abp. of Canterbury
Warner, W.	Widford	225	Essex	London	Rev. W. Warner
Wilkinson, R.	{ Darton Lightcliffe	{ 150 140	York	York	{ T. W. Beaumont, Vicar of Halifax
Wilson, C.	Preston	665	Lanc.	Chester	{ Trustees of Hulme's Exhibition

#### OBITUARY.

Died, Dec. 24, at Eastbourn, Sussex, Davies Gilbert, Esq., D.C.L., F.R.S., F.S.A., F.L.S., &c. &c. The death of this venerable philosopher will be felt as an irreparable loss in, and deeply deplored by, the scientific world. Mr. Gilbert (whose patronymic was Giddy) was the son of the Rev. Edw. Giddy, first of Christ Church, and afterwards M.A. of Pembroke College, in this University, by Catherine, daughter of Mr. John Davies, of Treadrea, Cornwall, (the lineal descendant of Humphrey Noye, son of William Noye, Attorney-General in the reign of Charles I., who married the Hon. Hester Sandys, daughter of the fifth Lord Sandys, of the Vine, and sister and co-heir of Edward, eighth Lord Sandys). He was born at St. Erth, Cornwall (of which place his father was Curate), in March, 1767. Educated partly under his paternal roof, and partly at a school in Penzance, Mr. Giddy was, at the age of 18, (April 12, 1785,) admitted as a Gentleman Commoner of Pembroke College, where he contracted a friendship with the celebrated Dr. Thomas Beddoes. Soon after the commencement of the French Revolution, when Beddoes, for a time turning democrat, cast off the Doctor's gown, and became one of the most clamorous for a new organization of the social body, he published in 1792, "Observations on the nature of Demonstrative Evidence," which he dedicated to Mr. Giddy. On the 26th of June, 1789, Mr. Giddy had the Honorary Degree of M.A. conferred upon him; in Nov. 1791, he was elected a Fellow of the Royal, and shortly afterwards of the Linnean, Society. In 1804 he was chosen M.P. for Helston, and in 1806 for Bodmin, which place he continued to represent till the passing of the Reform Bill, when he retired from public life on account of infirmities increasing upon him. On the 18th of April, 1808, he married Mary Ann, only daughter and heiress of Thomas Gilbert, of Eastbourn, whose family name he afterwards assumed, on account of the hereditary estates to which, by the alliance, he became entitled. On the death of Sir Joseph Banks, when Sir Humphrey Davy (whose genius Mr. Gilbert had been among the first to discover and foster) was elected president of the Royal Society, Mr. Gilbert accepted the office of treasurer. Ill health having obliged Sir Humphrey Davy to quit England early in 1828, Mr. Gilbert occupied the chair as vice-president; and when a continuance of the same indisposition finally induced Sir Humphrey to retire, Mr. Gilbert was chosen president, to the great satisfaction of the Society at large, but more especially to the scientific members. In 1831 he resigned the presidency, in order to make way for his Royal Highness the Duke of Sussex, who was at that time ambitious of presiding over the first scientific body in the kingdom; and in the following year he had the degree of Doctor in Civil Law conferred upon him, by diploma, the highest mark of distinction the University of Oxford can bestow. In 1833, when the members of the British Association assembled at Cambridge, Mr. Gilbert, with several others of the illustrious visitors, was admitted *ad euntem* in that University. His character has thus been described:—"The Roman simplicity which marked his demeanour, was, in itself, a perpetual letter of recommendation to the intelligent observer of mankind; and the sense of that was heightened by farther intercourse, which developed his English and gentlemanlike courtesy, his kind and affable attention, and his various and profound attainments. It was, indeed, delightful to contemplate such qualities reposing so quietly within the calm mind of their possessor; like the treasure-mines of his native county, without a sign upon the surface to tell where their exhaustless wealth existed. And he must have been able to dig deeply who could have explored the stores of knowledge in all the exact sciences which were there to be found; for Mr. Gilbert was confessed to be at the very head of those whose application to the more abstruse branches of learning have been crowned with the greatest success. He communicated largely to the wants of others from his own great stores of knowledge,

and shone more by those reflected lights than by the direct diffusion of his rays." His private life was as amiable as exemplary, and his loss will, therefore, cast a deeper gloom over a wide circle of relatives and friends. As an author, Mr. Gilbert wrote several scientific and mathematical papers, which may be found in the *Philosophical Transactions*, and in the *Journals of the Royal Institution*. He also edited "A Collection of Ancient Christmas Carols, with the tunes to which they were formerly sung in the West of England;" the original and translations of two Cornish poems, entitled "Mount Calvary, or the History of the Passion, Death, and Resurrection of our Lord and Saviour Jesus Christ, and the Creation of the World to Noah's Flood;" also "Collections and Translations respecting Neotus, a Cornish Saint;" and printed many smaller pieces at a private press, which he established in his own house at Eastbourn. Through Catherine, only child of the before-mentioned Hon. Hester Sandys, Mr. Davies Gilbert was a co-heir to the peerage of Sandys of the Vine. He leaves, we believe, two children only, a daughter and a son, John Davies Gilbert, formerly a Gentleman Commoner of Pembroke College, and an Honorary M.A., 25th May, 1831. The remains of Mr. Gilbert were interred in Eastbourn parish church. His body was carried from his own residence to the grave by labourers, and the whole of his family, with Mrs. Gilbert as chief mourner, walked behind the coffin, to the place of interment.

<i>Name.</i>	<i>Appointment or Residence.</i>
Avons, — . . . . .	Trowbridge, many years Master of Calne Grammar School.
Barker, H. . . . .	Auditor of Chard and other Unions, West Somerset.
Berkeley, R. . . . .	Cotheridge Court, Worcestershire.
Blacklin, R. . . . .	Curate of Heighington and Master of the Grammar School.
Cadlecott, W. M. . . . .	Torquay.
Cadwell, R. . . . .	Liverpool.
Clay, J. . . . .	Stapenhill, Burton-on-Trent, Staffordshire.
Dunn, M. . . . .	Curate of Cheadle, Cheshire.
Genest, J. . . . .	Bath.
King, J. . . . .	Chaplain to the Kenninghall Union.
Pattinson, William . . . . .	Curate of Caldbeck, Cumberland.
Pennyfather, J. . . . .	Rector of the Union of St. John's, Newport.
Poole, Henry . . . . .	Weymouth.
Wordsworth, J. . . . .	Fellow of Trinity College, Cambridge.
Wood, Dr. B. . . . .	Head Master of the Nottingham Free Grammar School.

#### OXFORD.

Congregations will be holden, for the purpose of granting graces and conferring degrees, on the following days in the ensuing Term; viz.—

Feb. Thursday, 6	Mar. Thursday, 12
— Thursday, 13	— Thursday, 26
— Thursday, 20	April, Thursday, 2
— Thursday, 27	— Saturday, 11
Mar. Thursday, 5	

No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A. or for that of B.C.L. or B.M. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

On Tuesday, the 3d of March, a Congregation will be holden, as provided in

the dispensation for intermitting the forms and exercises of determination, solely for the purpose of receiving from the Deans, or other officers, of their respective colleges or halls, the names of such Bachelors of Arts as have not yet determined; and their names having been so signified to the house, and thereupon inserted in the register of Congregation, they may at any time in the same, or in any future Term, be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Thursday, February 27, his name cannot be inserted in the register of Congregation during the present year.

DEGREES CONFERRED.

DOCTOR IN MUSIC.

Wm. Marshall, Organist of Christ Church and St. John's Coll.

BACHELOR IN CIVIL LAW.

F. Hessey, Fell. of St. John's Coll.

MASTERS OF ARTS.

Rev. R. Shepherd, St. Mary Hall.  
Rev. J. Hunt, Queen's Coll.  
Rev. M. D. French, Brasennose Coll.  
Rev. T. C. H. Leaver, Fell. St. John's Coll.  
Rev. S. H. Russell, Fell. St. John's Coll.  
Rev. J. A. Hessey, Fell. St. John's Coll.  
Rev. J. D. Day, Brasennose Coll. grand compounder.  
Rev. W. S. Crowdy, Lincoln Coll.  
Rev. N. Oxenham, Exeter Coll.  
W. D. Ryder, Exeter Coll.  
W. Hawkins, Exeter Coll.  
Rev. P. Scholfield, University Coll.  
Rev. T. B. Ferris, Trinity Coll.

BACHELORS OF ARTS.

F. H. Bennett, Christ Church.  
R. M. Coley, Queen's Coll.  
G. B. Lee, Fell. of New Coll.  
J. Price, Fellow of New Coll.  
J. B. Hughes, Demy of Magdalen Coll.  
Rev. D. Jones, Jesus Coll.  
W. Twining, Balliol Coll.  
P. Sankey, St. John's Coll.  
T. Helmore, Magdalen Hall.  
J. H. Scott, Christ Church.

BRASENNOSE COLLEGE.

Notice is hereby given, that the Incorporated Trustees of the Estates devised by William Hulme, Esq. will on the 10th day of February next, proceed to nominate, and present to the perpetual curacy of Church Kirk, in the parish of Whalley, and county of Lancaster, out of the number of such persons who shall either then be, or shall have previously been, Exhibitioners on the Foundation of the said William Hulme, such individual as the said trustees may think proper, and who shall be qualified as hereinafter mentioned; that is to say, "the said indivi-

dual shall have taken his degree of Bachelor of Arts in the University of Oxford, and shall have entered into holy orders, and shall also in all other respects be capable of being, and shall be ready and willing to be, presented."

The Trustees particularly request that no application may be made to them, either in person or by letter.

THOMAS MARKLAND, Sec.  
*Manchester, Dec. 21, 1839.*

Notice is hereby given, that the Incorporated Trustees of the Estates devised by William Hulme, Esq. will on the 10th day of February next, proceed to nominate, and present to the vicarage of Preston, in the county of Lancaster, out of the number of such persons who shall either then be, or shall have previously been, Exhibitioners on the Foundation of the said William Hulme, such individual as the said Trustees may think proper, and who shall be qualified as hereinafter mentioned; that is to say, "the said individual shall have taken his Degree of Bachelor of Arts in the University of Oxford, and shall have entered into holy orders, and shall also in all other respects be capable of being, and shall be ready and willing to be, presented."

The Trustees particularly request that no application may be made to them, either in person or by letter.

THOMAS MARKLAND, Sec.  
*Manchester, Dec. 21, 1839.*

CHRIST CHURCH.

The following gentlemen have been elected students:—Henry Cotton, W. A. Buckland, C. A. Conybere, W. W. Hall, Charles W. W. Wynn, Edward Rogers, Francis H. Murray, Richard Garth; also Thomas Green and Maurice C. M. Swabey, who were from Westminster School in May last.

NEW COLLEGE.

Mr. H. M. White, of Winchester College, has been admitted to a Scholarship.

CAMBRIDGE.

The Rev. Dr. Mill, of Trinity College, has been appointed Christian Advocate of this University, in the room of the Rev. G. Pearson, B.D.

The Hulsean prize has been adjudged to Arthur Shelley Eddis, B.A. of Trinity College, for his Essay on the following

subject:—"The Christian Scheme considered as a Discipline of Humility."

The subject for the Hulsean prize for the present year is:—"An Inquiry into the Principles of Prophetic Interpretation, and the practical results arising from them."



The following will be the subjects of Examination in the last week of the Lent Term, 1841 :—

1. The Gospel of St. Mark.
2. Paley's Evidences.
3. The First Book of Herodotus.
4. Cicero de Senectute.

#### QUEEN'S COLLEGE.

The Rev. John Brown, M.A. of Aberdeen, has placed at the disposal of the President and Fellows of Queen's College, a prize of ten guineas, to be awarded to such member of that Society (who is not of sufficient standing for the degree of Master of Arts) as shall write the best English poem on the subject of the approaching marriage of her most gracious Majesty. The poems are to be sent privately to the President's lodge, on or before the last day of the present term.

William Fitzherbert, Esq. (Hanover-street, Hanover-square,) M.A. and Licentiate of the Royal College of Physicians, London, has been elected a Fellow, on the foundation of D. Edwards, Gent.

#### TRINITY HALL.

John R. W. Hale, B.A. has been elected a Fellow.

The Syndicate appointed March 2, 1836, and reappointed July 2, 1836, "to consider whether any and what alterations may be made in the previous examination and in the examination for

Bachelor of Arts' Degrees," beg leave to submit for the approbation of the Senate, the following plan for the examination, for the degree of Bachelors of Arts, of those persons who are not candidates for honours. To come into operation in 1841.

1. That the subjects of the examination shall be the Acts of the Apostles in the original Greek, one of the Greek and one of the Latin Classics, Paley's Moral Philosophy, and such mathematical subjects as are contained in the annexed schedule.

2. That, in regard to the classical subjects, the appointment both of the authors and of the portions of their works, which it may be expedient to select, shall be with the persons who appoint the classical subjects for the previous examination.

3. That public notice of the classical subjects of examination for any year shall be issued in the last week of the Lent Term of the year next but one preceding.

4. That the examination shall commence on the Wednesday preceding the first Monday in the Lent Term.

5. That on the Monday previous to the commencement of the examination, the examiners shall publish the names of the persons to be examined, arranged in alphabetical order, and separated into two divisions.

6. That the distribution of the subjects and times of examination shall be according to the following table :

	Div.	9 to 12.	Div.	12½ to 3½.
Wednesday ..	1	Acts of the Apostles.	2	Greek Subject.
Thursday ....	1	Greek Subject.	2	Acts of the Apostles.
Friday .....	1	Euclid.	2	Latin Subject.
Saturday ....	1	Latin Subject.	2	Euclid.
Monday .....	1	{ Mechanics and Hydrostatics.	2	Moral Philosophy.
Tuesday .....	1	Moral Philosophy.	2	{ Mechanics and Hydrostatics.
Wednesday ..	1	Arithmetic and Algebra.	2	Arithmetic and Algebra.

7. That the Examination shall be conducted entirely by printed papers.

8. That the papers in the Classical Subjects and the Acts of the Apostles shall consist of passages to be translated, accompanied with such plain questions in grammar, history, and geography, as arise immediately out of those passages.

9. That the papers in the Mathematical subjects shall consist of questions in arithmetic and algebra, and of propositions in Euclid, mechanics and hydrostatics, according to the annexed schedule.

10. That no person shall be approved by the Examiners, unless he show a competent knowledge of all the subjects of the Examination.

11. That there shall be three additional Examinations in every year; the first commencing on the Thursday preceding Ash-Wednesday, the second on the Thursday preceding the division of the Easter Term, and the third on the Thursday preceding the division of the Michaelmas Term.

12. That in these additional Exami-

nations the distribution of the subjects, and the hours of the Examination, shall be at the discretion of the Examiners, the subjects being the same as at the Examination in the preceding January.

13. That no person shall be allowed to attend any Examination whose name is not sent by the Praelector of his College to the Examiners before the commencement of the Examination.

14. That in every year at the first congregation after the 10th day of October, the Senate shall elect four Examiners, (who shall be Members of the Senate, and nominated by the several Colleges according to the cycle of Proctors and Taxors) to assist in conducting the Examinations of the three following terms.

15. That two of these Examiners shall confine themselves to the Classical subjects, and two to Paley's Moral Philosophy and the Acts of the Apostles.

16. That the two Examiners in the Mathematical subjects, at the Examination in January, be as hitherto the Moderators of the year next but one preceding; and that at the other three Examinations the Moderators for the time being examine in the Mathematical subjects.

17. That each of the six Examiners shall receive 20*l.* from the University chest.

18. That the Pro-Proctors and two at least of the Examiners attend in the Senate-house during each portion of the Examination in January.

19. That the first Examination under the foregoing regulations take place in January 1841.

**SCHEDULE OF MATHEMATICAL SUBJECTS** of Examination, for the Degree of B.A. of Persons not Candidates for Honours.

#### ARITHMETIC.

Addition, subtraction, multiplication, division, reduction, rule of three; the same rules in vulgar and decimal fractions; practice, simple, and compound interest, discount, extraction of square and cube roots, duodecimals.

#### ALGEBRA.

1. Definitions and explanation of algebraical signs and terms.

2. Addition, subtraction, multiplication, and division, of simple algebraical quantities and simple algebraical fractions.

3. Algebraical definitions, of ratio and proportion.

4. If  $a : b :: c : d$  then  $ad = bc$ , and the converse:

also  $b : a :: d : c$ ,  
and  $a : c :: b : d$ ,  
and  $a + b : b :: c + d : d$ .

5. If  $a : b :: c : d$ ,  
and  $c : d :: e : f$ ,  
then  $a : b :: e : f$ .

6. If  $a : b :: c : d$ ,  
and  $b : c :: d : f$ ,  
then  $a : e :: c : f$ .

7. Geometrical definition of proportion. (Euc. Book v. Def. 5.)

8. If quantities be proportional according to the algebraical definition, they are proportional according to the geometrical definition.

9. Definition of a quantity *varying* as another, *directly*, or *inversely*, or as two others *jointly*.

#### EUCLID.

Books I. II. III.

Book vi. Props. 1, 2, 3, 4, 5, 6.

#### MECHANICS.

Definition of Force, Weight, Quantity of Matter, Density, Measure of Force.

#### The Lever.

Definition of Lever.

#### Axioms.

Prop. 1. A horizontal prism or cylinder of uniform density will produce the same effect by its weight as if it were collected at its middle point.

Prop. 2. If two weights acting perpendicularly on a straight lever on opposite sides of the fulcrum balance each other, they are inversely as their distances from the fulcrum; and the pressure on the fulcrum is equal to their sum.

Prop. 3. If two forces acting perpendicularly on a straight lever in opposite directions and on the same side of the fulcrum balance each other, they are inversely as their distances from the fulcrum; and the pressure on the fulcrum is equal to the difference of the forces.

Prop. 4. To explain the kind of levers.

Prop. 5. If two forces acting perpendicularly at the extremities of the arms of any lever balance each other, they are inversely as the arms.

Prop. 6. If two forces acting at any angles on the arms of any lever balance each other, they are inversely as the perpendiculars drawn from the fulcrum to the directions in which the forces act.

Prop. 7. If two weights balance each other on a straight lever when it is horizontal, they will balance each other in every position of the lever.

*Composition and Resolution of Forces.*

Definition of Component and Resultant Forces.

Prop. 8. If the adjacent sides of a parallelogram represent the component forces in direction and magnitude, the diagonal will represent the resultant force in direction and magnitude.

Prop. 9. If three forces, represented in magnitude and direction by the sides of a triangle, act on a point, they will keep it at rest.

*Mechanical Powers.*

Definition of Wheel and Axle.

Prop. 10. There is an equilibrium upon the wheel and axle when the power is to the weight as the radius of the axle to the radius of the wheel.

Definition of pulley.

Prop. 11. In the single moveable pulley where the strings are parallel, there is an equilibrium when the power is to the weight as 1 to 2.

Prop. 12. In a system in which the same string passes round any number of pulleys and the parts of it between the pulleys are parallel, there is an equilibrium when power (P) : weight (W) :: 1 : the number of strings at the lower block.

Prop. 13. In a system in which each pulley hangs by a separate string and the strings are parallel, there is an equilibrium when P : W :: 1 : that power of 2 whose index is the number of moveable pulleys.

Prop. 14. The weight (W) being on an inclined plane, and the force (P) acting parallel to the plane, there is an equilibrium when P : W :: the height of the plane : its length.

Definition of Velocity.

Prop. 15. Assuming that the arcs which subtend equal angles at the centres of two circles are as the radii of the circles, to show that if P and W balance each other on the wheel and axle, and the whole be put in motion, P : W :: W's velocity : P's velocity.

Prop. 16. To show that if P and W balance each other in the machines described in Propositions 11, 12, 13 and 14, and the whole be put in motion, P : W :: W's velocity in the direction of gravity : P's velocity.

*The Centre of Gravity.*

Definition of Centre of Gravity.

Prop. 17. If a body balance itself on a line in all positions, the centre of gravity is in that line.

Prop. 18. To find the centre of gravity of two heavy points; and to show that the pressure at the centre of gravity is

equal to the sum of the weights in all positions.

Prop. 19. To find the centre of gravity of any number of heavy points; and to show that the pressure at the centre of gravity is equal to the sum of the weights in all positions.

Prop. 20. To find the centre of gravity in a straight line.

Prop. 21. To find the centre of gravity of a triangle.

Prop. 22. When a body is placed on a horizontal plane, it will stand or fall, according as the vertical line drawn from its centre of gravity, falls within or without its base.

Prop. 23. When a body is suspended from a point, it will rest with its centre of gravity in the vertical line passing through the point of suspension.

*HYDROSTATICS.*

Definitions of Fluid; of elastic and non-elastic Fluids.

*Pressure of non-elastic Fluids.*

Prop. 1. Fluids press equally in all directions.

Prop. 2. The pressure upon any particle of a fluid of uniform density is proportional to its depth below the surface of the fluid.

Prop. 3. The surface of every fluid at rest is horizontal.

Prop. 4. If a vessel, the bottom of which is horizontal and the sides vertical, be filled with fluid, the pressure upon the bottom will be equal to the weight of the fluid.

Prop. 5. To explain the *hydrostatic paradox*.

Prop. 6. If a body floats on a fluid, it displaces as much of the fluid as is equal in weight to the weight of the body; and it presses downwards and is pressed upwards with a force equal to the weight of the fluid displaced.

*Specific Gravities.*

Definition of Specific Gravity.

Prop. 7. If M be the magnitude of a body, S its specific gravity, and W its weight,  $W = MS$ .

Prop. 8. When a body of uniform density floats on a fluid, the part immersed : the whole body :: the specific gravity of the body : the specific gravity of the fluid.

Prop. 9. When a body is immersed in a fluid, the weight lost : whole weight of the body :: the specific gravity of the fluid : the specific gravity of the body.

Prop. 10. To describe the *hydrostatic balance*, and to show how to find the specific gravity of a body by means of it; 1st, when its specific gravity is greater

than that of the fluid in which it is weighed; 2dly, when it is less.

Prop. 11. To describe the common *hydrometer*, and to show how to compare the specific gravities of two fluids by means of it.

#### Elastic Fluids.

Prop. 12. Air has weight.

Prop. 13. The elastic force of air at a given temperature varies as the density.

Prop. 14. The elastic force of air is increased by an increase of temperature.

Prop. 15. To describe the construction of the common *air-pump* and its operation.

Prop. 16. To describe the construction of the *condenser* and its operation.

Prop. 17. To explain the construction of the common *barometer*, and to show

that the mercury is sustained in it by the pressure of the air on the surface of the mercury in the basin.

Prop. 18. The pressure of the atmosphere is accurately measured by the weight of the column of mercury in the barometer.

Prop. 19. To describe the construction of the common *pump* and its operation.

Prop. 20. To describe the construction of the *forcing-pump* and its operation.

Prop. 21. To explain the action of the *siphon*.

Prop. 22. To show how to graduate a common *thermometer*.

Prop. 23. Having given the number of degrees on *Fahrenheit's* thermometer, to find the corresponding number on the *centigrade* thermometer.

### BACHELORS' COMMENCEMENT, January 18, 1840.

#### MODERATORS.

Alexander Thurtell, M.A. Caius | Thomas Gaskin, M.A. Jesus

#### EXAMINERS.

H. Wilkinson Cookson, M.A. St. Peter's | Archibald Smith, M.A. Trinity

#### WRANGLERS.

Ellis, R. L.	Trin.	Kirby,	John	Woodhouse,	Caius	Thompson,	Chr.
Goodwin,	Caius	Watt,	Trin.	Bownes,	Jesus	Pyne,	Peter
Woolley,	John	Mate,	Trin.	Harriss,	Pemb.	Browne,	John
Coombe,	John	Haynes,	Caius	Hurst,	Trin.	Clifford,	Trin.
Ellis,	John	Gibson,	Jesus	Dingle,	Corp.	Spencer,	John
Lewthwaite,	Magd.	Calder,	John	Hume,	Trin.	Rogers, H.	Trin.
Wood,	John	Spurgin,	Corp.	Wickes,	Trin.	Spinks,	Magd.
Crocker,	Caius	Birkett,	Jesus	Pagan,	John	Wheelwright,	Peter
Hue,	Caius	Rothery,	John	Scott,	Caius	Newell,	Clare
Griffith,	John	Male,	Caius	Powell,	Pemb.	Elliot,	Qu.
Williams,	John						

#### SENIOR OPTIMES.

Richards,	Sidn.	Garvey,	Chr.	Randolph, F.	John	Thornton,	Pemb.
Blenkiron,	Trin.	Kemp,	Corp.	Lamb,	Jesus	Atlay,	John
Andrew,	Pemb.	Middleton,	John	Moore,	Cath.	Brett,	Emm.
Meeres,	Clare	Hocken,	Trin.	Pitman,	John	Green,	Clare
Williamson,	John	Rhodes,	John	Peach,	Emm.	Bramah,	Jesus
Marsh,	Trin.	Oak,	John	Neville,	Magd.	Rogers,	John
Cockburn,	Trin.	Lloyd,	John	Strettell, A.	Trin.	Morgan,	Trin.
Potter,	Peter	Stevens,	Magd.	Thomson,	John	Swan,	John
Stevenson,	Chr.	Bright,	Magd.	Child,	John	Chambers,	Emm.
Hodgson,	Peter	Darby,	John	Fiske,	John	Smith,	John
Wright,	Trin.	Randolph, W.	John	Ward,	John	Montagu,	Magd.
Allan,	Trin.	Rogers, J.	Trin.	Deacle,	John	Boyce,	Trin.
M'Ewen,	Magd.	Hodgson,	Trin.	Hill,	Jesus	Fowke,	Caius
Sandbach,	Trin.	Spencer,	Pemb.	D'Aguilar,	John	Maltby,	John
Ellis, F. H.	Trin.	Maule,	John	Hervey,	Clare	Gooden,	Trin.
Powell,	Jesus	Chapman,	John	Beckwith,	Corp.	Shaw,	John
Pownall,	John	Law,	Trin.	Kennedy,	Chr.	Willan,	Chr.
Broadwood,	Trin.	France,	John	Empson,	Trin.		

## JUNIOR OPTIMES.

Drane, } Peter	Jennings, John	Wale, Magd.	Hale, John
Woollaston } Peter	Barker, Caius	Fletcher, Chr.	M'Neill, Trin.
Downton, Trin.	Shadwell, John	Davies, Qu.	Haddon, Trin.
Blackwell, } Corp.	Jackson, John	Drew, Trin.	Cahusac, } John
Lukis, } Trin.	Wawn, John	Dixie, Emm.	Drury, } Caius
Dean, } John	Marsland, Clare	Lewthwaite, Trin.	Goulburn, Trin.
Moore, } John	Parker, Emm.	Cockpin, } Qu.	Irwin, Pemb.
Heale, Qu.	Hales, } Madg.	Davies, } Trin.	Sandford, Magd.
Gunning, Qu.	Taylor, } Trin.	King, Trin.	

Beckett, Cath. | Claydon, Caius | Yorke, Sidney.

## QUESTIONISTS NOT CANDIDATES FOR HONOURS.

## EXAMINERS.

Joseph Pullen, M.A. Corpus Christi	James Goodwin, B.D. Corpus Christi
Thomas Lund, B.D. St. John's	Michael Gibbs, M.A. Caius
William H. Stokes, M.A. Caius	George John Kennedy, M.A. St. John's

Elliott, Cath.	Hawker, G. Trin.	Fisher, John	Higgs, } Corp.
Jones, Cath.	Budd, Magd.	Burnside, John	Baldock, } John
Collinson, Trin.	Cheadle, Sidn.	Neate, Trin.	Bagge, } Trin.
Ketley, Qu.	Beck, Jesus	Wyatt, Corp.	Wordsworth, } Pmb.
Ainslie, Emm.	Peck, } Cath.	Capel, Qu.	Foster, } Pemb.
Robinson, Jesus	Lowder, Qu.	Edouart, } John	Quant, } Cath.
Barry, Trin.H.	Edmundson, Sidn.	Griffith, Qu.	Johnstone, Trin.
Lloyd, H. } Trin.	George, Emma.	Denys, } Corp.	Skipworth, Trin.
Hawker, E. } Trin.	Thornton, Cath.	Fry, } Tr. H.	Williams, Trin.
Rate, Cath.	Parris, Corp.	Curteis, } Trin.	Child, Caius
Birka, } Cath.	Jennings, Trin.	James, } John	Dennis, Clare
Nash, } Cath.	Smith, H.B. } Trin.	Langdale, John	Rushton, Trin.
Harris, } John	Irby, } John	De Winter, } John	Waller, Clare
Ridge, } Trin.	Prynn, Cath.	Reeves, } Christ	Carver, } Corp.
Clive, Visct. John	Thomas, Trin.	Grey, } Trin.	Wisting- } Christ
Shearley, Peter	Maltby, } John	Malcolme, Trin.	hausen, } Christ
Morton, } Cath.	Rice, Spr. } Trin.	Brabant, John	Thackeray, Caius
Rolleston, } John	Vowler, Trin.	Massey, Trin.	Stuart, Sidn.
Elwes, Peter	Lloyd, Emm.	Nash, } Corp.	
Howard, Caius	Myddleton, Sidn.	Pughe, } John	
Sheldon, Cath.	Taylor, Trin.	Everett, John	Bradley, Qu.
Bull, } Caius	Williams, Corp.	Prickett, Trin.	Bryant, Emm.
Butler, } Trin.	Brett, Jesus	Wilson, } Christ	Christian, Trin.
Jackson, John	Newport, Vis. Trin.	Yerburgh, } Christ	Jebb, Trin.
Owen, Peter	Snooke, Peter	Kemp, Caius	Lloyd, A. Trin.
Uppley, Magd.	Buckworth, Trin.	Gompertz, Clare	Maegrigor, Trin.
Dyce, Trin.	Buckner, John	Cooper, Corp.	Stickland, Tr. H.
Turner, } Emm.	Lawford, Trin.	Hulbert, John	Thorpe, Qu.
Wilmot, } Trin. H.	Pope, Qu.	Keane, Emm.	
Bell, Corp.	Thorold, Emm.	Shebbeare, Qu.	
Fisher, Magd.	Molesworth, John	Harker, Cath.	Crompton, Trin.
Chirrol, Clare	Mickleburgh, Cath.	Noel, } Trin.	Pillans, Jesus
Fanshawe, Corp.	Wyatt, Penf. Magd.	Richings, } Trin.	

## NOTICES TO CORRESPONDENTS.

The continuation of the notice of Dr. Hook's able exposure of Popery (already in a third edition) is unavoidably postponed till our next.

Our Correspondents will observe that our Ecclesiastical and University Intelligence is so unusually long, that our reply to their favours must be excused in the present number.